

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

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NEW SERIES
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Baptists Near and Far

Two divorces in the family of President Roosevelt and one in the family of the late President Wilson! It is time for our people to awake to righteousness.

More deaths are caused in the United States every week by liquor drinking than Dillinger caused in all his mad career. Why should we complacently tolerate the drinking while setting all the federal agencies to work to kill or capture Dillinger.

The Baptist Messenger says that 700 retail dealers in Oklahoma failed to renew their license to sell beer, and fifty wholesale distributors forfeited their licenses after seeing they were in a losing business. The revenue from beer in that state is less than half of what had been predicted. Liquor advocates are either the worst calculators or the most expert liars in the world.

The Johnston Station Baptist Church recently enjoyed one of the best revivals in the church's history. Rev. L. W. Ferrell did the preaching and brother Dealos Moak led the singing. Bro. Ferrell certainly is a capable and earnest preacher with constant contact with God. There were 7 additions. May God continue His rich blessings upon the church and also upon Bro. Ferrell as he continues to labor for Him. A. W. Talbert, Pastor.

Taylorville church is in the midst of a revival, and the power of the Lord is mightily manifested. Dr. R. E. Guy of Jackson, Tenn., is doing the preaching, and his messages are stirring the hearts of our people. More people are attending the services than have been seen here for a long time. At this writing (Monday morning) seventeen have joined the church; eleven on a profession of faith and six by letter. The meeting will run through Friday, July 27th. —S. J. Rhodes.

Dollfuss has gone the way of most dictators. It is not a question as to whether a man is a good dictator or not. The thing itself is just impossible as a permanent institution. He slaughtered the socialists like sheep in the shambles six months ago, and he has met the inevitable. Soon or later they all go the same way. It was never meant that the government of a whole nation and the welfare of millions of people should be solely in the hands of one man. No man is capable of handling such a situation; and any man becomes drunk with power.

Roger W. Babson recently made investigation as to church attendance in 10,000 churches, a cross section of the country. The figures show that in cities of 50,000 or more, only thirty per cent of the members were found at church; in cities of ten thousand to fifty thousand 46 per cent; in towns under 2,500 the average attendance of members was 66 per cent; in unincorporated areas the average was 71 per cent. In the rural Southeastern States the average was 78 per cent. It is our conviction that the larger the church membership the smaller is the percentage of attendance. The low percentage is probably due to the unwieldy size of the church roll rather than to the fact that the church is located in the city.

Arrangement has been made with Dr. W. W. Hamilton to preach in the revival meeting at Clinton, beginning Oct. 7.

The year that saw 700,000 saloons open in this country also witnessed the closing of 20,000 schools.

Dr. Geo. H. Crutcher says in the Florida Baptist Witness, that one moving picture house is a greater menace to morals than ten open saloons.

Brother R. D. Pearson of Macon helped Pastor J. D. Fulton in a meeting at Good Hope church, Winston County. Interest was good from the beginning. On Tuesday night there were five professions of faith. Brother Fulton has been pastor here for about 30 years and his influence here is unlimited and wholesome.

There is room for doubt as to whether it was ever the mission of the churches to reform the world, but there is no doubt they were meant to be as lights in the world, holding forth the word of life. We are to "become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation," Phil. 2:15-16. We may not be able to prevent storms on the ocean, but we can build light-houses to make the passage safer.

It is said that the reports of the Southern Association of Schools and Colleges puts Mississippi at the head of the list of states in the percentage of high school boys and girls who go to college. One advantage of schools which are dependent on patronage for support rather than upon large endowments, is that the school men go after the young people and bring them in. Our Baptist colleges in Mississippi have the best prospect for attendance we have ever had.

A regular feature of practically every daily paper is the headline in Monday's issue telling of the week-end tragedies. These tragedies are the penalties as a rule exacted of people who deliberately violate the command of God to keep this day holy unto the Lord. In some cases innocent people are the victims of those who desecrate the Lord's day. You can no more disregard the command of God with impunity than you can disregard the law of gravitation without suffering.

If the state railroad commission or the federal interstate commission is to have any effective control of the public utilities, they will have to be given authority to regulate salaries of the utility officials. Any company can show a loss in operating expenses by putting salaries high enough. When those who seek to protect the public against extortionate rates are met with the objection that business is being run at a loss, they can save the loss to stockholders and the public by reducing the salaries of men who are pillaging the public.

"After This Manner, a Study in Prayer," is the little book issued by the Mississippi W. M. U. for use of the societies over the state the third week in September, the week of prayer and preparation for the State Mission Offering. It contains a little more than fifty pages, having three chapters. The first is on Learning from Jesus About Prayer; the second on Movements Wrought by Prayer; and the third on Experience of Prayer. A copy is sent to each W. M. S. president. Other copies may be had from W. M. U. headquarters for fifteen cents each.

The union revival meeting held in First Church, Hazlehurst, closing last week is said to have been the greatest in the history of Hazlehurst. We hope to have a fuller report.

Some of the brethren who read about President Dodd endorsing President Roosevelt's "spiritual ideals," want it understood that they protest against his "spirituous ideas."

Those pestered with Millennial Dawnism, alias Russellism, alias Rutherfordism, will do well to get the new book by Dr. M. P. Hunt entitled "The Exposure of Millennial Dawnism." Write your Baptist Book Store.

Pastor Wm. McMurry of First Church, Greenville, was with Rev. J. P. Horton in a meeting at Collierville, Tenn. There were 20 additions to the church and a general revival among the church membership. His own work at Greenville is being greatly blessed of the Lord.

Before national prohibition the federal tax on whiskey was \$3.20 per gallon; now it is only \$2.00 per gallon. And yet General Johnson says that only half as much is being sold as before prohibition. But it is said that in spite of the present low tax, twice as much illicit liquor is being sold as of legal liquor. Those who are misled by the appeals of the liquor crowd are just plain morons.

The mayor of Louisville, Ky., says that drunkenness and lawbreaking from drunkenness have increased 64.4 per cent since the repeal of the Eighteenth Amendment. There are some who will have to account to God for this. The mayor is quoted as saying, "A colossal criminal industry, highly organized, exists, and exerts its debauching tendencies on every governmental agency."

We hope every Record reader will read the address of Dr. Geo. W. Truett on C. H. Spurgeon, delivered in London and at Fort Worth. It is a masterly address and worthy of permanent preservation. It is by the outstanding preacher of this generation about the outstanding preacher of the previous generation. It is longer than most articles published in the Record, but it could not be abbreviated nor divided without injury.

Pastor S. E. Nix, assisted by Rev. W. E. Hellen of West End Baptist Church of Laurel just closed a very successful revival meeting at Hathorne in Jefferson Davis County. The church was greatly revived and we baptized 13 and reclaimed four by letter into the membership of the church. In addition to that our people did a splendid piece of mission work in aiding the colored Baptist Church in the completing of their church building. Pastor S. E. Nix is also in a meeting this week at his church at Barton Baptist Church in George County, conducted by his brother, Rev. D. W. Nix of Carriere, Miss.

Owen P. White writes in Colliers that from one side of North Carolina to the other he smelled corn liquor. The editor of the Biblical Recorder says he has lived in North Carolina and seldom smelled liquor and never had a drink, and that for fifteen years during prohibition in the United States, he saw only one drunken man. Probably Mr. White could say that in his passage through North Carolina, he never heard a sermon or a gospel song. We seldom see a dead horse, but it doesn't take a buzzard long to find one.

THE SOCIAL SERVICE COMMISSION SOUTHERN BAPTIST CONVENTION

By Arthur J. Barton, Chairman

In the Baptist Record of July 12th my dear friend, the able and distinguished editor, has the thought provoking editorial headed, "Council For Social Service Action."

Among other things the editor touches briefly upon the Social Service Commission of the Southern Baptist Convention and its work. The editor says, "Southern Baptists have long had their Social Service Committee (we believe sometimes called a Commission), appointed every year by the Southern Baptist Convention, with Dr. A. J. Barton now of Wilmington, N. C., as chairman."

"Beginning as a committee on Temperance or Prohibition, its scope has been widened until its annual reports cover many subjects beside the liquor question, such as marriage and divorce, war and peace, Sunday observance and legislation, industrial relations, etc., etc. These reports have sought to bring facts and conditions into form and into the light, express some judgment with reference to them and formulate recommendations for the guidance of our people in their attitudes in these matters."

I want to thank Dr. Lipsey for his very kind and generous reference to the work of the Commission. From the wording of the first part of the quotation I am not quite sure whether the editor of the Record thinks the Social Service Commission is only an annual committee, or commission, or whether he recognized the fact that it is one of the standing commissions of the Convention provided for in the by-laws of the Convention. Beginning some twenty-six years ago the Commission was known first as the standing committee on temperance, then as the committee on temperance and social service, and now for some years as the Social Service Commission.

This Commission has been rather diligent and active during all these years. Some of our brethren seem to think that presentation of the annual report is all that the Commission does. As a matter of fact, through its chairman, it has been active and has had no small part in the work of promoting temperance and prohibition and other phases of social service throughout the years.

I think the editor of the Record is quite right in the opinion that Southern Baptists ought to enlarge and strengthen their activities in the field of social service. Many times during the years the Social Service Commission has pointed out and emphasized this fact in its annual reports. At one time, upon the recommendation of the Commission, the Convention authorized that a small percentage of the cooperative program receipts be applied this way so that the Commission might enlarge and strengthen its activities. But the then Budget Committee having the matter in charge overlooked the specific instruction of the Convention and when attention was called to the matter the Budget Committee felt that it could not readjust its allocations. The Commission has never had any salaried officer or worker. It has only a small allowance generously granted by the Sunday School Board to cover part time stenographic help, stationery and postage, travelling expenses of the chairman when he goes on official missions, and of the members when meetings are held during the year.

The proposal of Dr. McNeill Poteat, presented at Washington, was not a proposal for a more permanent social service agency but only for the establishment of a Social Service Research Bureau. Dr. Poteat presented his resolutions on his own responsibility, of course. He was not able to be at Fort Worth and hence only a verbal report was made asking that the committee be continued. Since that time the proposed report has been published in some of the papers. Whatever the Convention will do about the matter it will doubtless see the wisdom of keeping its organization simplified and its

work unified. If the Convention should find itself in position to provide a somewhat adequate budget for its Social Service Commission the work of the Commission might be enlarged and strengthened to great advantage.

One thing is certain, unless the several Christian denominations develop a keen conscience and pursue an active and aggressive policy on the matter of temperance, prohibition and other phases of social service, our civilization is headed for the rocks. A religion that cannot produce good, honest, upright citizens and affect the social and moral order is an empty, hollow and fruitless religion. Southern Baptists who properly pride themselves on their orthodoxy in the fundamental doctrines concerning personal regeneration and salvation ought to become the most militant and aggressive group of Christians in the world for the purity of the social order.

REBEKAH—A WOMAN OF WILE.

You never know Jacob until you know Rebekah, and to know Rebekah you must see her before she met Isaac. It was no demure, blushing, timid maiden whom Eleazer met at the well. It was a self-reliant young woman who was accustomed to standing upon her own feet and solving her own problems. To ask her father and mother for her hand was the merest formality. Rebekah had made up her mind long before Abraham's servant had finished his story. When she saw those ear-rings and bracelets the matter was settled for her. Rebekah was ambitious and the old home was too narrow for her leaping genius. The right sort of ambition is a mighty good thing, and there was nothing wrong in wanting to be the bride of the only son of the rich Abraham. The active, aggressive nature of the young woman was revealed when she met the aged servant at the well. The answer to the prayer of the man did not make Rebekah more responsive; the prayer was answered when the Lord guided him to Rebekah, she managed the rest of it.

The woman of this story was born for leadership, she delighted in doing things, and in bossing every one that helped. She was the sort of woman who is made president of the leading club in the community, or head of the Ladies Aid Society. She was a consummate politician, and if not president would most likely have named the one who was. Rebekah had the eastern virtue of hospitality, but that was not the only motive that made her so willing to water the camels. She loved to do things, and then this richly dressed old man with those splendid camels aroused her curiosity. She just knew he was some one out of the ordinary and she was going to be the first to know all about him. Those folk in the long ago were just as human as we are, and enterprise, curiosity and ambition played the same part in their affairs as in ours. Rebekah was not particularly fond of watering camels, but she was very much concerned about this rich looking stranger, and was just crazy to know what he was doing there.

This does not in any way discount the divine guidance, God did not need to do more than bring Eleazer and Rebekah together. God works no useless miracles. It did not require a miracle to make her water the camels, her energy and curiosity did that. God's miracle was in bringing them together at the right moment.

We can find the counterpart of Rebekah in every community. She is busy, full of plans and schemes, and never so happy as when she has a lot of affairs to direct. If she is married, she domineers over her husband and manages the children; if unmarried or in the absence of children she runs the community. She is a member of all the clubs and orders to which women usually belong, and can play politics better than the manager of a presidential campaign. She is tremendously for the folk whom she can manage, and woe to the teacher in the public schools, the member of her crowd, or the pastor of a church who dares to cross her intriguing will, for she can cause more trouble than a

Chinese revolution or a Latin American election.

Possibly Isaac needed just such a wife; when a man finds difficulty in making up his mind, the Lord or some kindly fate often provides a wife who can make it up for him. Isaac was not the forceful character that Abraham was; Rebekeah would have had trouble with Abraham and the home would have been unhappy.

Rebekah was not always careful or scrupulous as to methods and from this source came most of her troubles. She was partial to Jacob who was his mother's son in all the leading traits of his character. The burly, impulsive Esau with his careless contempt for the future, his absorption in the gratifying of his appetites right now, was a cruel disappointment to Rebekah. Jacob, ambitious, looking ahead, willing to wait and work while he waited, was the kind of a son who filled the heart of Rebekah. It was more than love for Jacob over Esau that prompted her course; had their traits been exchanged, Esau would have held first place in her heart. She was ambitious for her family, and she knew that any family with Esau at its head was doomed to failure, and that was the biggest reason that she schemed and plotted for the advancement of Jacob. She saw blazing up in Jacob the spirit of her own youth and the ambitions that she had cherished. She knew, as Isaac could not know, that Esau was totally unfitted to keep the covenants, that blessings and promises that belonged to the distant future meant nothing to their first born. She saw with crystal clearness that Esau was of the earth, earthy, that to eat and drink and enjoy the things which appealed to the bodily senses were all of life to this stalwart elder son.

The wrong of Rebekah was not in preferring Jacob, God agreed with her in that; it consisted in attempting to do by wile and fraud that for which she should have waited upon God. Rebekah was not willing to trust God to make things right, but sought to achieve right ends by evil methods. She fell into the ancient error of trying to make the end justify the means, a most false and perilous code of ethics. Jacob was a man much better fitted to carry on the family greatness, was a far more worthy heir to the covenants; but the things which God had destined for him, she sought to secure for him by deceit and fraud. This misguided mother needed to learn that the Almighty has a way of taking care of His promises without the aid of human wisdom, to say nothing of intrigue and guile. It would seem from the narrative that Rebekah had no scruples about fooling blind Isaac to win the blessing for her favorite. Possibly she had been managing him so long by her superior wit that her conscience did not smite her, that she thought one time more made little difference.

Poor Isaac was no match for the keen-witted, ambitious woman whom Eleazer brought from Padan-Aram. It would seem that he had long since surrendered the direction of the household to Rebekah and her capable management. Isaac was however set upon having his favorite receive the customary blessing of the first born, which was supposed to secure to him the covenant blessings and the future leadership of the family. The story reads as if he thought to manage this without telling his wife; but who ever kept a secret from a woman like Rebekah? And to know was to act with her, and she at once set about deceiving the husband and robbing her son to accomplish her ends. It is an ugly story of cruel fraud and deceit on the part of the wily, scheming wife and mother, and the shrewd trickster son. One can imagine they chuckled to themselves about how easily they put it all over. They were not in the least worried about any reckoning; Isaac was too much the easy going, negative character to make any affective protest, and Esau would soon forget. Little did Rebekah think that it would lead to long years of separation from her beloved Jacob and be the beginning of almost unending bitterness between her sons.

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C. H. SPURGEON CENTENARY

(Address given by George W. Truett, in the Royal Albert Hall, London, on Wednesday evening, April 25, 1934, in connection with the Spurgeon Centenary Commemoration, and also delivered at the Southern Baptist Convention in Fort Worth, Texas, Friday noon, May 18, 1934).

You will generously allow my first expression from this platform to be quite personal. The invitation extended me to be present on this world-famed occasion, and to give my humble testimony in connection with it, has touched my heart more deeply than has any other invitation that has ever been extended to me. The all too generous words spoken by the Prime Minister, concerning my presence here, add much to the intensity of my emotions. But I must go on and in frankness say that I am responding now to the invitation, with the most poignant sense of my unfitness to speak in a manner befitting this epochal, world occasion.

If the sense of immeasurable indebtedness to Mr. Spurgeon be any qualification for me to speak, then I have that one qualification for my appearance on this platform. From my earliest recollections, my sense of gratitude to Charles Haddon Spurgeon has been a living thing in my life. His printed sermons found their way across the great ocean, and on and on they travelled, until they came to a little mountain home in the remote country. Week by week, I read those sermons, often reading them over and over again, until, like great drops of iron, this man's message entered into my deepest life. Nor am I alone in such testimony. Mr. Spurgeon's sermons have been read by more American people, and his picture may be found hard by more American firesides, than the sermons and pictures of any other preacher of his century, or of any other century.

And still more—his sermons are being eagerly and widely read to this very hour. Stories that are simply epic continue to fly abroad, telling of the vast influence of his printed sermons. For example, one of America's outstanding preachers told me, just as I was leaving on this hurried journey for England, that the influence that saved him during his University course, from being enmeshed by infidelity, was the reading of Mr. Spurgeon's sermons, at least once a week. One of our noblest University Presidents gave a similar testimony. An erstwhile society girl, both worldly and wealthy, was won to Christ by the reading of one of these sermons to her invalid aunt, which girl became the noble useful helpmeet of one of our most widely useful preachers. Such incidents could be multiplied indefinitely, throughout America, from ocean to ocean and from the Lakes to the Gulf. The same story reaches us from all sections of the globe. In homes far removed from the great centers of population; in the camps of cowboys and miners and lumbermen, and widely diversified groups of men, these sermons may yet be found, still wielding, under God's gracious blessings, their converting and lifting power. Just here is a fact that should vitally challenge the practical attention of God's people everywhere. If the vendors of foul literature can find money to print it, and agents to scatter it, surely the friends of Christ, everywhere, should be wisely and unceasingly active in the circulation of life-giving, God-honoring literature.

Let me voice the profoundly sympathetic greetings of the several million Baptists of the United States, both North and South, as expressed by the honored Presidents of the two great Conventions, for this memorable occasion. The honored President of the Federal Council of Churches of America, speaking for millions and millions of American Christians, likewise joins in such greeting. Uncounted millions of American Christians cherish the life and labors of Mr. Spurgeon, with measureless, deathless gratitude.

These assembled thousands now gathered in

this Hall are of one mind, I doubt not, that this occasion is one of the most significant and challenging of our generation. You will let me follow my heart and say that all our hearts must surely be touched with deep thankfulness to God that the world-honored Prime Minister of the world-girdling British Empire, graces this Centenary occasion, not only with his presence, but also with words of such vital testimony for Mr. Spurgeon, and Mr. Spurgeon's Savior, as will enhearten us through all the days ahead. This occasion calls to remembrance the tribute paid by Joseph Cock when Wendell Phillips went away: "Whom God crowns, let no man dis-crown. We cannot crown him; the memory of his great career crowns our civilization."

Mr. Spurgeon's going was a worldwide bereavement. In the United States, our requiem was joined with yours, in countless memorial services held throughout all sections of our wide-reaching land. In such services, the people said what the people of Constantinople said about John Chrysostom, that it was better for the sun to cease his shining than for John Chrysostom to cease preaching. Throughout all the land, the people said what Elisha said as he looked after the ascending Elijah: "My father, my father, the chariot of Israel and the horsemen thereof!" It is no exaggeration to say that the going of Mr. Spurgeon marked the going of the outstanding preacher of his century. He was God's greatest human gift of the nineteenth century for the furtherance of His Kingdom throughout all the earth. And when this Great-heart of the pulpit passed over, one does not doubt that "All the trumpets sounded for him on the other side."

This Centenary occasion, to be duplicated in the weeks just ahead, throughout the world, will happily call the attention of millions again, to this markedly Providential man. Such Centenary reminder ought to bring a worldwide blessing. We will do well, ever and anon, to look backward as well as forward. The ancient Hebrews, that mighty and resourceful race, never wearied of taking the backward look and recounting the virtues of their beloved and mighty dead. Their cry rang out—"Look unto the rock whence ye were hewn; and to the hole of the pit whence you were digged. Look unto Abraham, your father, and to Sarah who bore you." They never wearied of recalling the mighty days and deeds of Abraham and Moses and Joshua and Samuel and Elijah and David and Solomon, and on and on. And when the tallest man of the New Testament, the mighty Paul, came to speak about the past, he wrote it down that he was inspiringly moved by the memories of the mighty dead who had been gone some fourteen hundred years. The present is inexorably bound up with the past. Pungently has it been said: "A nation ashamed of its ancestry will be despised by its posterity." For hundreds of years after the battle of Thermopylae, the children of Greece repeated the names of their heroes who died there. When they ceased to revere the memory of their mighty dead, the star of their republic faded out, and their nation was buried in the cemetery of dead republics. If any people shall allow themselves to forget the glorious heritage bequeathed them by their worthy forebears, then "Ichabod" shall be written all over the life and labors of such presumption and ingratitude.

THE HIDINGS OF SPURGEON'S POWER

This Centenary Commemoration will provoke a renewed and wide-reaching quest for the hidings of Mr. Spurgeon's power. Various answers will be given in explanation of his manifold personality. The ultimate answer will be this: "There was a man sent from God whose name was Charles Haddon Spurgeon." The only satisfactory explanation at last of Mr. Spurgeon must be in the one word: God. Yet, from the human viewpoint, there were various factors

to arrest our most eager attention. The story of his godly ancestry and upbringing is to the last degree revealing. Both his father and grandfather were preachers, and his mother was a true Hannah with her little Charles, the oldest child, and with the sixteen other children of her home. The early reading of this lad, while he was yet a lad, is nothing less than marvelous. He devoured vast volumes of Puritan writings. He entered into the ever-inspiring secrets of the myriad-minded Shakespeare, and of the incomparable Bunyan. He read Bunyan's "Pilgrim's Progress" one hundred times, we are told. He kept on the most intimate terms, while yet a child, with the writings of Fox and Doddridge and Baxter, and on and on, with a list too lengthy to be named. His early years were literally saturated with such massive literature, and most of all, with the literature of the Bible. Could you find this record duplicated anywhere in the wide world? The suggestion is sometimes heard that Mr. Spurgeon was a man without education. Where will you find one whose reading was more inspirational, and whose penetrative intelligence in all his reading was more in evidence?

In any correct appraisal of Mr. Spurgeon, faithful account must be taken of his poignant spiritual struggles, issuing in his glorious assurance of Christ as his personal Savior, while attending a little Methodist chapel in Colchester. His sense of God's saving grace was so consciously real, that, like Bunyan, he wanted to tell even the crows that flew over the fields. Immediately, he began to preach the glorious Gospel of God's saving grace to his classmates, in humble farm houses, in kitchens, in barns, in the open fields, wherever the people might be gathered together. At the age of sixteen, he assumed the pastorate of a village church, meanwhile pursuing his studies in school, and preaching several times each week. We are told that he preached between six and seven hundred times, ere he came to London in his nineteenth year.

DISTINGUISHED CONTEMPORARIES

His coming to London reads like the very romance of Divine Providence, as indeed it was. He could say of it, and the people with him, what Wellington said in one of his memorable dispatches from the field of Waterloo: "The finger of Providence is upon me". Although he came to London during an era of eminent statesmen, scholars, and preachers, yet he soon towered like a mountain peak and was far-famed above them all. Like his Master, he could not be hid. The Victorian Era was an era of mighty and famous names. There were Gladstone and John Bright and Disraeli among the statesmen. There were Browning and Tennyson among the poets. There were Huxley and Darwin among the scientists. There were Dickens and Thackeray among the novelists. There were Watts and Holman Hunt among the artists. There were Alexander McLaren and Joseph Parker and Canon Liddon and John Clifford, and other names I should like to call, if time allowed, who were the mighty compeers of Mr. Spurgeon in the pulpit. And in America were such mighty compeers as Henry Ward Beecher and Phillips Brooks and John A. Broadus and B. H. Carroll. It is no exaggeration, nor is it any disparagement of any of these great preachers to say, that Mr. Spurgeon then held and still holds the primacy as a preacher. Such is the testimony of statesmen and theologians and writers the world around, and such testimony abides unto this hour.

EVERY INCH A MAN

The question persists—What are the secrets of Mr. Spurgeon's marvelous and abiding influence? Let us begin with the man. Dr. Robertson Nicoll was right: "Mr. Spurgeon was every inch a man." Manhood in the ministry is of transcendent moment. We are correctly told that knowledge is power, but character is far more so. True manhood is to character what a right foundation is to a building. What

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Editorials

LOVE BORN AT THE CROSS

God's love is a distinctively divine quality. That is it belongs originally to God alone. It is as exclusively His as is omnipotence, omniscience, or holiness. There are reflections of it or refractions of it in others, but none others possess it as an essential quality of their being. Just as there is in His creatures some knowledge or power, so there may be in them some trace of love, but the love of God is of a different quality.

Love in people is based on something in the object that draws it out; or it is response to the love that others show. But the love of God for His creatures, and specifically for people is not because of any lovable quality in us, but because of the essential nature of God. God is love. He loves people whether they are good or not. He loves the bad as truly as He loves the good. Love pours out of the heart of God as naturally and inevitably as the water out of a spring. And it pours out of us only when we have been given the nature of God. "He that believeth on me, from within him shall flow rivers of living water."

Men are repelled by what is offensive. But the love of God is not turned away by that which offends Him. Herein is love, not that we loved God but that He loved us and sent His Son to be the propitiation for our sins. I Jno. 4:10. God commendeth His own love toward us in that while we were yet sinners Christ died for us. Rom. 5:8. Love found no barrier in the sinfulness of man, but a mighty appeal. This is the kind of love we are now speaking of; not one based upon attractive features in its object, but one that cannot be estopped by all that is offensive in this object.

This does not mean that one has to be offensive to be the object of God's love. But it does mean that God's love is not dependent on the worthiness of its object, but is self-originated.

Can man ever become like God in this respect? The Bible teaches us that he may and does. We are made partakers of the divine nature, 2 Pet. 1:4. Paul says, "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us," Ro. 5:5. It is by His Spirit that men come into the possession of the love of God, for the first fruit of the Spirit spoken of is love.

But what we are concerned about just now is where and how men come to the position where the love of God comes into them, becomes their nature just as it is God's nature; and their lives are motivated by unfailing love which is poured out on its objects without let or hindrance. John says (I Jno. 4:19) "We love because He first loved us." Not simply "we love Him, but we love (Revised Version), we love Him and men". It becomes our nature to love. As love is awakened in the heart of a child because it shows in the face of the mother, even so the love of God is awakened in us.

But more specifically this love comes into our hearts at the cross of Christ. The cross is the supreme expression of the love of God. Again and again this is taught in the scriptures. The words of John 3:16 "God so loved the world that He gave His only begotten Son," are echoed throughout the epistles and in the experience of all the saved. Nowhere is it more clearly stated than in 2 Cor. 5:14-15, where Paul says, "The love of Christ constraineth us; because we thus judge that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again."

As the cross is the supreme expression of the love of God, it is the supreme appeal to the hearts of men. If the love of God has grown faint within us, it is because we have gotten away from the cross of Christ. If the love of God has not come into our hearts, it is because we have not come in penitence to Calvary. One

never reads the story of the crucifixion without coming into the Holy of Holies. We can have our souls flooded with the love of God as we have in our souls the vision of the crucifixion. We may not be able to explain the process. We may not be able to follow the working of the Spirit of God in the awakening and strengthening of God's love in us. But the Scriptures and experience alike make it clear that the Christian life begins at the cross of Christ and is motivated by it. Paul and we can well say, "I determined to know nothing among you save Jesus Christ and Him crucified."

Not only do we do well to read and ponder the story of the crucifixion, but many of the greatest hymns show us the truth in this matter. It is well to make a list of them, to use them in private devotions.

Jesus, keep me near the cross;

There a precious fountain

Free to all a healing stream

Flows from Calvary's mountain.

Better still is the hymn of which we give only the first and last verses:

I saw one hanging on the tree

In agony and blood;

He fixed his languid eyes on me,

As near his cross I stood.

A second look he gave which said,

I freely all forgive;

This blood is for thy ransom paid,

I die that thou mayest live.

—BR—

THAT GOD IS TRUE

—O—

The words testimony and witness are used interchangeably in the New Testament, where the word witness is the report or evidence offered. Of course the word witness has also another meaning, namely the person who gives the testimony. We use the word witness here only in the sense of testimony. Jesus is a witness to the world concerning the things of God. His life and teaching are a witness, or testimony, concerning the nature and will of God. He is the only one who can speak with full and final authority concerning God.

Jesus said to Nicodemus, "No one hath ascended into heaven but he that descended out of heaven, even the Son of Man who is in heaven." In this connection he says, "We speak that which we know, and bear witness of that which we have seen." And he reproaches the group which Nicodemus represents for not receiving his testimony. If they have hesitated or refused to accept his word as to earthly matters, that is as authoritative as to the common duties and obligations of life, it hardly becomes Nicodemus to be asking about heavenly things. If they refuse to accept as authoritative his teaching of the will of God as to ordinary matters, it looks like merely prurient curiosity to be asking about the invisible things of the kingdom of God.

After speaking of some other things, John returns, in the closing verses of this third chapter, to the testimony of Jesus. Again he refers to His heavenly origin and so to His ability to speak with authority about God: "He that cometh from above is above all. What He hath seen and heard, of that He beareth witness." And again parenthetically he speaks of men's refusal to accept His testimony. But there were some exceptions, for he says, "He that hath received His witness hath set his seal to this, That God is true."

The world is full of questions about God, about heaven, about spiritual or heavenly things. The description which Paul gives on Mar's Hill of the conditions then and always have been true, "That they should seek God, if haply they might feel after Him and find Him." Earth's noblest souls, apart from Christ, have been only "feelers after God," men who have groped their way in semidarkness, having only the reflected light of nature without and within.

They have blundered so long that they have become skeptical of any full knowledge of Him, hesitant of any message concerning Him. The

world gropes in darkness yet. Job is the best example of one who had only the light of nature and reason, and he cried, "Oh that I knew where I might find Him; that I might come to His seat."

But herein Jesus is the world's chance to know God. He says, "I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life." Would you have all your questions about God answered? Would you know whether the things spoken about Him are true? Would you know whether the teaching about Him of all the prophets is correct? Would you know whether all the promises which purport to come from Him are to be accepted at their face value? Jesus is the answer to every inquiry that goes up out of our needy souls: "He that hath received His witness hath set his seal to this, that God is true."

Here is God's challenge to faith in Jesus, and God's offer to demonstrate the truth of all things concerning Him. To accept the testimony of Jesus is to know that God is true. Not only to know that God is, but to know that He is unchangably true, that all that He has told or promised in His prophets is to be accepted at face value. All the promises He has made are made good. "How many soever be the promises of God, in Him is the yea." You may rely on them who speak for Him. You may have them confirmed, attested, demonstrated in experience. You may be able to say with John in his first epistle (2:8) "Which thing is true in Him and in you." Or with Paul (2 Cor. 1:20) "Wherefore also through Him is the Amen to the glory of God through us."

It cannot be repeated with too much emphasis or clearness that any man, every man who has accepted Jesus as the Christ, as the spokesman for God, who has submitted to Him as the representative of God has had his own soul flooded with the light of the knowledge of God. And he does not hesitate to openly, personally set his seal to this, that God is true.

—BR—

Dr. W. A. Hewitt of First Church, Jackson, is with Pastor Wayne Alliston in a meeting at Star this week.

Dr. I. D. Eavanson of Cleveland assisted Pastor W. A. Hancock in a meeting in Vaiden last week.

R. J. Bateman of First Church, Memphis, supplies during his vacation for Temple Church, Los Angeles.

The vote in Mississippi on July 10 showed 91,305 people against sale of liquor in their counties, and 28,515 in favor of same.

Rev. S. V. Gullett and son Ray are out of the hospital after a long stay on account of automobile accident.

Rev. B. L. McKee has been called to Pearson church in Rankin County and he has already begun his ministry with them.

Silver Springs church, Pike County, called J. P. Fortenberry for two Sundays each month and he has accepted. He was with them in a meeting beginning the third Sunday in July.

Brother S. G. Pope preached for us in our meeting at Pleasant Hill church in Simpson County which closed Saturday night, July 28. The interest and attendance increased daily. The baptizing was done Saturday morning.—B. E. Phillips.

The federal government is fighting bootleggers with one hand and feeding them with the other. The chief of the alcohol administration complains of bootleggers multiplying while the federal government is at the same time licensing them to do business in Mississippi and in other dry states.

Mississippi Womans College and Blue Mountain College both announced that more young ladies have registered for next session than were in attendance last year. The Womans College will have their new dining hall ready by September, replacing the one lost by fire. And Dockery Hall has been reconditioned to take care of eighty additional students.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

STATEMENT OF RECEIPTS

July 1933 Cooperative Program receipts	\$3,433.17
July 1933 Designated gifts	3,665.25
July 1934 Cooperative Program receipts	5,474.15
July 1934 Designated gifts	4,166.69
Increase in designated receipts July 1934 over July 1933	501.44
Increase in Cooperative Program receipts July 1934 over July 1933	2,040.98

NEEDED—KINGDOM MEN

An observation covering a period of fifteen years and nine months has convinced the writer that the Kingdom's greatest need is Kingdom men. By this is meant: men who are interested in and zealous for the promotion of every Kingdom interest everywhere.

This need was recognized by the Saviour in both His pre and in His post-resurrection life. Before His crucifixion He taught that He was the light of the world; then, that His disciples were the light of the world. "He must needs go through Samaria" in order that His disciples might see that even mixed nationalities constituted white harvest fields, remunerative to the reaper, both here and hereafter, and that both sower and reaper might enter into the rejoicing together, and that this was the will of the Father. After His resurrection, His conversation was in Kingdom terms.

Not surprising is it then that this need for Kingdom men exists today when the Saviour was unable to convince many who walked with Him that the Father's commission called for every one belonging to Him, to work to win and enlist every one who does not belong to Him.

We need most of all Kingdom men in the pulpits. We need them in our schools—presidents and faculties. We need them in our hospitals. We need them in our orphanages. We need them in our agencies, State, Home and Foreign; in our Relief and Annuity Board, in our Sunday School Board, and in our Seminaries. We need Kingdom men in our Boards. This does not mean that we have none. We have some; but not a sufficient sum. Being in a big place does not mean a big man; does not mean that the occupant is a Kingdom man. Some of the hardest men to convince that reduction of salaries was necessary during the depression were men whose salaries were largest. This, however, was not true of all.

But the lack of Kingdom visioned men is most of all to be seen in utter lack of interest in Kingdom enterprises apart from that with which the individual is directly and personally connected. Some Foreign Board men see little except Foreign Missions. Some Home Board men see only Home Missions. Some State Board men see only State Missions. College men see only college interests. Hospital men see only hospital interests. Pastors see only their own parishes. But even worse than this—some are not interested in promoting by supporting those enterprises with which they are affiliated. They are there for what they can get out of them. It sometimes happens that preachers who receive good livelihood from some Kingdom agency preach to churches and receive additional pay; but their churches, although they pay their pastors, are not Kingdom churches. These pastors only stand in the receiving line. They would condemn the poor man who stands in "the bread line." But they are the more to be condemned. Members of Boards who enjoy the honor and distinction do not even contribute to the support of the agency which they represent; to say

nothing of supporting other Kingdom agencies as Kingdom men should. "Blind leaders of the blind." No wonder "The Kingdom suffers violence" (speaking literally).

But let us look at the picture as it should be; and would be were all men in pulpits, heads of institutions, agencies, teachers in our colleges and all Board members and trustees Kingdom men.

Suppose in all churches where preachers preach the audiences were led to catch a Kingdom vision. In fact, the vision must start in and from the pulpit. The preacher must first be able to say: "My meat is to do the will of Him that sent me and to finish His work," before he can say, "Lift up your eyes and look on the fields." The preacher without selfishness must first contribute of his own means to the whole Kingdom program before he can unhypocritically appeal to his audience to bring their tithes and offerings. "The shepherd goeth before his sheep."

If college presidents and faculties and trustees, hospital and orphanage heads and trustees, seminaries and trustees will each and all become intensely interested in every Kingdom interest instead of every man for himself, every institution for itself, we can finance all the Kingdom work. We need Kingdom men. We need them greatly. We need them in responsible positions in our work. We need them in the pews. The sooner we fill the pulpits with Kingdom men, the sooner we shall fill the pews. Phillips Brooks repaired church houses at home by preaching Foreign Missions. Then those in the pews will demand Kingdom men in other places. We are calling no names. But we know; otherwise we would not write.

REBEKAH—A WOMAN OF WILE

(Continued from page 2)

Tricks have a way of coming home to the trickster, and dishonesty and deception are mighty poor pawns in the game of life. No happiness came to the domineering, cheating wife and mother by her course. She never held upon her knees the grandchildren in the house of Jacob, and there was no pleasure for her in the home of Esau. The reward of the wily, deceiving wife and mother was a lonely and loveless old age. Life holds no lot more drear than that of the old man or woman whose scheming ambitions have alienated those who should love and cherish them in their declining years. Jacob reaped the baneful fruits of his course when he looked upon the rent and bloody, many colored coat of Joseph and said: "An evil beast hath devoured him." He met the same kind of crooked trickery when Laban gave him Leah instead of Rachel, and changed his wages ten times; and he learned to the full the futility of it all in that epochal night of wrestling by the jabbok.

It would seem that Rebekah must have suffered most of all. We do not know whether she repented like Jacob, for the record is silent. During the closing scenes of life she must have felt most keenly the dullness and bitter loneliness of old age, while she waited for Jacob to return and was: "Weary of life because of these daughters of Heth". We may hope that she repented, she had plenty of time, but we do not know. It is entirely possible that she never realized the ugliness of her deceit and treachery. Rebekah lived in a time when people knew little of God and standards were low, she had no Bible, to say nothing of the higher law of Christ in the New Testament.

There are many splendid things to be said about Rebekah. She had vision, she could see things a far off and understand them; she was not blind to the big things on the far horizon. She was the Martha of the Old Testament; industrious, busy as a bee the livelong day; not a lazy bone in her body. No doubt that Isaac often wished that Rebekah was just a bit more easy going. These ambitious aggressive folk make life exceedingly strenuous and are not always easy to live with.

However Rebekah was loyal the family and

its future; she knew that Jacob was better fitted to carry out the great purpose of the line than Esau, and for that reason Jacob occupied a bigger place in her mind and heart. She knew that Esau would forget the value of the covenant blessings and the greatness of the time-lasting promises in the sensual joys of his fleshly nature. Knowing these things she was not strong enough to trust God and wait, but sought to achieve by wrong means what God had promised to bring about His own good time. God does not require that sort of help; He needs none of the devils' methods to carry out His plans. In her mistaken zeal Rebekah sought to hurry God. He had chosen Jacob long before and both Isaac and Rebekah knew it. Isaac sought to exalt his favorite by giving him the blessing; and Rebekah sought to hasten and strengthen God's purpose by cheating and lying. Neither of them changed or quickened the divine purpose. Both of them made trouble for themselves and their children by trying to improve on God's way of doing. Right is never helped by wrong, and victories for truth are never won by falsehood. One of the most dangerous and subtle temptations that can come is that one which seeks to achieve that which ought to be, by unworthy methods. Rebekah failed to remember that Jehovah could work out his designs without her wily schemes, and had to learn that those who work for God must work with God.

"The Lord is God, He needeth not
The poor device of man".

sang our great Quaker poet, but many people make the mistake of Rebekah and try to hurry God and improve upon His plans. God is honest and all His plans are drawn in straight lines. The whole history of humanity warns us that right is never helped by dubious and crooked steps. All the tricks of all the Jacobs and Rebekahs have not hastened or helped Him. He uses some of those people despite their faults. He used Rebekah, He could only use such human material as was there. While He used them He chastened for their sins and tried to make them better. With all her faults God kept Rebekah in the line of His chosen people, loved her, corrected her and honored her. She stands in the Bible record as the woman who thought that by human wiles she could better the ways of the Almighty in working out the great redemption. Her ambition was to accomplish things by her superior wit and subtle skill, and she was not content till she had tried them with Jehovah. She had to learn what many others need to know, that God is never served by unworthy measures, and that men and women must touch His plans only with clean hands and obedient hearts.

—BR—

Just closed a great meeting with the Jena, La., Baptist Church of which Rev. L. D. Posey is pastor. There were 40 additions. C. E. Autrey of Tullus did the preaching. Bro. Posey continues to lead his church onward and upward. He is a lovable character and a blessed benediction wherever he goes.—R. A. Walker.

E. B. Prettyman, corporation counsel in Washington, proposes severer penalties for drunken driving on account of the increase in these offenses. The present penalty is \$500 fine or six months imprisonment or both. It is pitiable to see this officer appealing to the sporting instinct to reduce this crime which he says has increased seriously since the repeal of prohibition.

Have just closed two good meetings. We began our meeting at Friendship church the third Sunday and ran a week. Bro. T. W. Green, Magnolia, did the preaching and did it in a fine way. Fifteen additions, 13 for baptism. We began our meeting at Holmesville on the fourth Sunday. I did the preaching and young Bro. W. A. Gill of East McComb led the singing. The congregations were good and we had a real good meeting. I go Sunday morning the 29th, to Copiah County to be with Bro. S. A. Williams at Smyrna church for a week.—Jas. B. Quin.

C. H. SPURGEON CENTENARY

(Continued from page 3)

a man is in himself is of far greater consequence than anything he says or does. Carlyle well says that the first requirement of a great man is that he must be a true man. Here was a man of incarnate integrity. He abhorred all forms of hypocrisy and falseness. His mind travelled in a straight line like the light. He was a true man without sham or veneer. If Diogenes who went with his lantern searching for an honest man had met Mr. Spurgeon, he would have shouted: "I have found him." He possessed a moral courage comparable to that of Elijah and John the Baptist and Luther and Knox and Cromwell. His moral manhood towered in majesty like some glorious mountain. He was one answer to Lyman Beecher's prayer: "God grant that our principal men may be men of principle."

A PRODIGIOUS WORKER

He was one of the most prodigious toilers of his own or of any age. From his boyhood till his home-going, his life was apostolic in zeal and labors for Christ's cause. He could say with Henry Martyn: "I am born for God only. Christ is nearer to me than father or mother or sister—a nearer relation, a more affectionate friend; and I rejoice to follow Him and to love Him." He could say with David Livingstone: "My Jesus, my King, my life, my all—I again dedicate my whole life to Thee." He could say with Paul: "I am debtor both to the Greeks, and to the barbarians; both to the wise and the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." His earthly life was literally burnt out for Christ.

He wrought enough in one short lifetime for a dozen strong men. He fully met Emerson's challenge: "Go put your creed into your deed." Think of the vast number of his printed sermons—over thirty-five hundred! Reading one a day would take ten years! And he was the author of many other books besides his sermons. From this one incessantly busy preacher some two hundred volumes have gone forth to the world, extra of all his other Herculean labors. It is an astounding story of vast and far-reaching achievements. Any one of the several institutions vitally linked with his life would be enough to crown his life with an enviable immortality. Look at his Pastors' College, with its hundreds of men witnessing for Christ around the encircling globe. Look at his Orphanage, his Almshouses, his Colportage Association. Preceding any and all of these institutions, look at his vast ministry through the great church, with the lines of its testimony going out to the ends of the earth. Great believers are always great doers. It is true in all realms of life. Witness Moses and Paul and Luther and Wesley and Spurgeon and General Booth, and all the rest. Mr. Spurgeon met our Lord's test of life—the test of worthy service. He gloriously vindicated his gospel of grace by the attestation of good works, whether as preacher, author, or administrator.

He was a man of universal sympathies. Especially did his sympathies wholeheartedly go out to the poor, the needy, the ignorant, the unfortunate. The coming to his Tabernacle of Mr. Ruskin the scholar, or of Mr. Gladstone the Prime Minister, or of Lord Shaftesbury, or of some far-famed Archbishop, gave him no more pleasure than the coming of the humble carpenter, the cabman, the seamstress, the washerwoman. In such fact, we have one of the most revealing explanations of his far-reaching influence and power. It could be said of him as of his Master: "The common people heard him gladly." With Paul he could say, and did say: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." To him, the crowning glory of Christ's gospel is that it is to be preached to the poor.

THE PULPIT HIS THRONE

Before all else, Mr. Spurgeon was a preacher of the glorious gospel of the grace of God. When a friend asked Charles Lamb if he had

ever heard Coleridge preach, Lamb replied that he had never heard Coleridge do anything else. So might it be said of Mr. Spurgeon that he could not help preaching, and that with a passion that was often irresistible. One can feel him even to this day, in his printed sermons. The pulpit was his throne, and he occupied it like a King. He could say with Paul: "I magnify mine office." And again: "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." He declared that he had as clear a Divine call to be a preacher as Paul had. He spoke as a divinely commissioned ambassador of Christ. Is it too much to say that he was the most Pauline preacher the world has heard for centuries? He spoke as a prophet of the Most High God. He possessed and was possessed by the great truths of the Bible as was no other preacher of his century. His preaching took hold alike of men with and without culture, because it possessed the attribute of timelessness. It appealed always to the elemental and fundamental. He was ever an ambassador standing in Christ's stead, to beseech a sinful world to be reconciled to God. He preached a gospel of facts, of eternal meaning, and of Divine authentication. The word ever upon his lips was the word "grace". It is the very essence of Christ's gospel. It is the one adequate hope of a sinning world. It is the sole comfort of mankind as they face eternity. We are saved by grace; we are established by grace; we are justified by grace; we are taught by grace; we are given comfort and triumph in all the tribulations of life because of grace. Our salvation, in its totality, from first to last, is because of grace. This was Mr. Spurgeon's message, always and everywhere. Such a gospel is timeless and changeless. It reaches to the elemental and fundamental. Sin remains the same, and human nature the same, and the need of a Divine Savior remains the same, through all the passing centuries.

Mr. Spurgeon believed, and believed correctly, that there is no substitute for the Christian pulpit. Not the press with all its triumphs; nor the schools with all their learning; nor the amazing triumphs of science take the place of Christ's preacher. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Nor will history let us forget that the halcyon days of Christianity have always been the days of great preachers and faithful preaching. It was so in the day of Tertullian and Chrysostom and Augustine and Ambrose. It was so in the days of Luther and Calvin and Latimer and Knox. It was so in the days of Whitfield and Wesley and Robert Hall and Jonathan Edwards. It was so in the days of Spurgeon. The dry bones of the valley have ever lived and been clothed with flesh and blood when the right kind of a man with the right kind of a message stands in the Christian pulpit. The moral and spiritual safety of a nation and of a world is very largely within the keeping of the Christian pulpit. The Thermopylae of Christianity is the pulpit.

Certainly it behooves us to look faithfully to Mr. Spurgeon's method as he stands in his pulpit. His language ever is marked by clarity and simplicity. He speaks in pungent, wholesome, home-bred words which the humblest hearers may readily understand. In this he walks in the steps of Bunyan whose spiritual allegory remains forever matchless. Like his Master, he spoke always with the accent of authority. It is conviction that convinces. "There is untold power in him who knows his mission is a thing of God's own willnig, though doubts may shroud in cloud the transient hour." Mr. Spurgeon wisely believed and incarnated his belief that the Christian pulpit is the last place under heaven for stammering and indefiniteness, for guesses and speculations, for evasions and uncertainties. Mr. Spurgeon believed with Horace Bushnell that "there is no nerve in a gospel of speculation." He believed that some things are unchangeably true and that others are just as

unchangeably false. He had no sort of fellowship with the nerveless, hazy, intellectual libertinism, that plays fast and loose with the eternal verities of Christ's gospel. He said with the Psalmist: "I believed, therefore have I spoken." He said with the apostles: "We cannot but speak the things which we have seen and heard." He said with Paul: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

STICKS TO GREAT THEMES

He held fast by the great themes of Divine revelation—the sovereignty of God; the holiness of God; the love of God; the grace of our Lord Jesus Christ; the solemn wonders of the Cross; the Divine forgiveness of sins; the fellowship of Christ's sufferings; the power of His resurrection; the blessedness of Divine communion; the heavenly places in Christ Jesus; the mystical indwelling of the Holy Ghost; the final abolishment of death; the ageless life; the Father's house the liberty of the glory of the children of God forever. A great preacher is never a novelty monger. It would be impossible for him to turn away from the vitalities and centralities of God's grace, to be a huckster with the passing sensations of the hour. Some gospels are mere novelities, the passing fancies of restless men, who seek ever for something new. Some gospels are but essays with a moral flavor to them. Some gospels are merely a gilded humanitarianism, seeking to satisfy mankind with fruits altogether superficial and external. Mr. Spurgeon was a true watchman on the walls of Zion.

THE CONQUERING NOTE

He spoke ever with the note of conquering, Christian confidence. He sounded no defeatist notes. He did not tease his audiences with wailing dirges and miserable jeremiads. He triumphantly shouted with the Psalmist: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." Our supreme hope is not in fleets and armies, not in guns and battle-ships, not in diplomats and politics, not in Kings and Presidents, but in God. What kind of a God have we? If we start out with a little God, we shall have a little religion, utterly insufficient to meet the needs of mankind. The idea of God is the ground-plan in religion. If the ground plan is cramped and meager, so will be the building. Even so, we can never build a big religion on a little God. A great religion depends upon a great God. No matter how dark the clouds upon the horizon, Mr. Spurgeon preached a God who is able to do exceeding abundantly above all that we ask or think. Certainly we are all the grateful debtors of the honored Prime Minister for the remarkably discriminating words that he has just spoken concerning Mr. Spurgeon's Calvinism. We shall not forget his words.

HIS THEOLOGY CALVINISTIC

If we inquire about Mr. Spurgeon's theology, he frankly avows himself a Calvinist, whatever he may have meant by such avowal. The message of Christ's faithful preacher is the one message that will transform human society; that will cure all social ills; that will really heal race hatreds, and end war, and abolish national suspicions and antagonisms, and make all men brothers. Therefore, social unrest and world upheavals are not the despair of Christ's faithful preacher, because such preacher has a remedy, the only adequate remedy for them. If permanent disarmament is ever to come, men must arm with the armor of Christianity. If peace covenants among the nations are not backed up by the faithful teaching and practicing of the principles of Christ, they will soon be found out to be mere scraps of paper. All of us long with an unutterable longing for the coming of the halcyon day foretold by the prophet when men shall beat their swords into plowshares and convert their spears into pruning-hooks, and wars shall be hushed unto the ends of the earth. Let us mark well the prophet's further word that such golden day will come only when men's ways please the Lord. The one agency to get civilization off

the rocks and keep it off is the gospel of the Saviorhood and Lordship of Christ. Before we jocosely sneer at Calvinism, we had better take the pains to trace its vast influence throughout the earth.

The currents of history were vitally changed by John Calvin. Well does Professor Kuypers say: "Just ask yourselves what would have become of Europe and America, if in the sixteenth century, the story of Calvinism had not suddenly risen on the horizon of Western Europe. In that case, Spain would have crushed the Netherlands. In England and Scotland, the Stuarts would have carried out their plans. In Switzerland, the spirit of half-heartedness would have gained the day. The whole American Continent would have remained subject to Spain. If the power of Spain had not been broken by the heroism of the Calvinistic spirit, the history of Europe and of the world would have been sad and dark, as now, thanks to Calvin, it is bright and inspiring." Calvinism has had more to do in building up a strong national character than has any other system of theology. It enabled John Calvin to convert the little Republic of Geneva into a school of morals for all Europe. It enabled John Knox to stand before Queen Mary unabashed, and to convert the half-civilized Scotland of his day into one of the fairest, noblest lands in all the earth. It braced the heart of William the Silent, and made little, half-drowned Holland unconquerable to all the power of Spain. It filled the soul of Oliver Cromwell, and made it possible for him to fling from the English throne a King who believed he had a divine right to govern wrong. It set upon the ruins of monarchy a commonwealth, and broke forever the power of the traditions of despotism on English soil. Well does the immortal Dr. Broadus say: "The people who sneer at Calvinism might as well sneer at Mont Blanc." Calvinism magnified the sovereignty of God and placed a crown on the head of the individual man, whoever and wherever he might be. It reminded man of his direct and inescapable responsibility to God. It lays hold of man and lifts him above the heads of priest and bishop and archbishop and cardinal and pope and king and president and potentate and tells this man that he must answer directly to God.

HIS APPEAL UNIVERSAL

Is it any wonder that Mr. Spurgeon was mightily influenced by Calvinism? But whatever the name of Mr. Spurgeon's theology, it all centered in Christ. It was his never-ceasing note about Christ that gave the great preacher's message universal and abiding power. His sermons are remarkably void of anything peculiar to time, place, circumstance, or condition. His preaching, like the preaching of Jesus was for all ages, times, and conditions. It is this fact which makes his sermons as profitable in America, or in Europe, or in Africa, or in the Orient, as in England. Take any one of his thousands of printed sermons, read it carefully, and I dare to affirm that the truth of such sermon, mind you—the truth of it—would have been just as pertinent and appropriate one hundred years ago, as now. It will be just as pertinent and appropriate one hundred years hence, as it is this hour. His preaching is founded on the fundamental facts of man's nature, and it is ever addressed to man's spiritual condition. Just as the whole message of Jesus bears upon the supreme purpose for which He came into the world—that is, to save His people from their sins—even so, the never-ceasing spiritual appeal in Mr. Spurgeon's preaching gives it universality of appeal. It is no wonder that a little boy asked his mother why Mr. Spurgeon kept talking to him. The appeal of Jesus is universal. It is no wonder that a saintly old Welsh woman contended that Jesus was a Welshman because He always spoke to her in Welsh.

The great artists tell the story of the universal Jesus. Tissot paints Him with the face of an Arab. Titian paints Him with the likeness of an Italian. Murillo gives Him the appearance of a child of Spain. Rubens paints

Him with the appearance of a peasant of Flanders Field. Yet He is the same in them all whether in Antioch or in Athens, whether in Tokio or in London, whether in Moscow or in Washington. He is everywhere the same. A Greek came to Him, saying, "Sir, we would see Jesus." A Roman centurion cried out at the cross, "Truly, this was the Son of God." At his birth Orientals came to Him; at His death, Greeks came. At His birth came the men of the East; at His death came the men of the West, and yet He is understood by all, because He is the Universal Savior. "Jesus Christ the same yesterday, today and forever."

THE CROSS THE CENTER

Let it be repeated, whatever Mr. Spurgeon may have called his system of theology, the center of his ministry ever and forever was the grace of God revealed in the Cross. Christ died as our Redeemer. His Cross is the central fact of the universe. The supreme lesson in homiletics is thus stated by Christ: "And I, if I be lifted up from the earth will draw all men unto me." And then is added the revealing sentence: "This He said, signifying what death He should die." One delights to think of Christ in all His relations, whether as Prophet, Master, Philanthropist, Miracle-worker, whatever the relation, but humanity's indispensable need is the need of a vicarious, atoning, redeeming Savior. Christianity is distinctly a gospel of redemption. Its purpose is to rescue mankind from the guilt and power of sin. Christ did not die as a Socrates or a Seneca, as a Wellington or Lee, but as a redeeming Savior of sinners. He is the Lamb of God, who taketh away the sin of the world. The central and conspicuous fact of the New Testament is the death of Christ. It was that fact that conquered the hearts of Paul and his fellow-apostles and sent them out as flaming evangelists to the conquest of the world for Christ.

And the testimony of our missionaries in every land is that it is the story of Christ's death that opens the hearts of the pagan world and wins them to Christ. Mr. Spurgeon cried out with Paul: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." And with him again he could say: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God." This is the gospel and the only gospel that has infallible and invincible credentials that it is the power of God unto salvation. This gospel has conquered South Sea cannibals, African Hottentots, Indian pariahs, Chinese opium sots, Korean demon worshippers, Confucian scholars, Mohammedan fanatics, Brahmin priests, Buddhist devotees, and men of every type and temperament out of every kindred, tribe and tongue under the heavens.

"I asked them whence their victory came?

They with united breath,

Ascribed their victory to the Lamb,

Their triumph to His death."

Mr. Spurgeon believed with his whole being in the Divine authority, the Divine sufficiency, and the Divine finality of Christ's gospel. He had no fellowship with any suggestion that we are to have a syncretistic salvation composed of fragments of Confucianism, bits of Buddhism, and pieces of Hinduism, and the rest. His soul was fixed in his conviction that such a hash of religions is not to be substituted for the Bread of Life, supplied by Him who said: "I am the Bread of Life, He that cometh to me shall never hunger, and he that believeth on me shall never thirst." The religion of our Divine Savior and Lord, like Aaron's rod swallows up all other rods. Like Aaron's rod, it is the only rod that buds, for it alone is the power and wisdom of God unto salvation.

The going of Mr. Spurgeon made the largest gap in the ranks of Christ's workers that they have known for generations. Wadsworth's sonnet to Milton, in a troubled day for old England, may well be our sonnet today: "Spurgeon! thou

shouldest be living at this hour! England hath need of thee! America hath need of thee! The whole world hath need of thee!" The Spurgeon spirit of faithfulness, of hopefulness, of intensity, of compassionate sympathy for needy humanity is the spirit for today, and for all the days. A mighty heritage comes to us from one of God's mightiest servants. We are faithfully to carry on with such heritage. This is God's way for His people. The generations stand together in an unbroken solidarity. Joshua must carry forward the work begun by Moses. Solomon must build the Temple for which David, his father, gathered the materials. "One soweth and another reapeth." And if faithful, "Both he that soweth and he that reapeth may rejoice together."

THE SEEKING NOTE

The supreme thing for which Mr. Spurgeon spoke and wrote and wrought was to point men and women and young people to the Lamb of God that taketh away the sin of the world. In such life-course, he sets a most challenging example to his fellow-preachers, everywhere. The vast significance of this Century occasion will be lost if we overlook this crowning note in Mr. Spurgeon's life. The first and supreme business of every preacher and of every church is to win sinners to the salvation and service of Christ. The supreme indictment against a preacher's ministry is the absence of the note of rescue, the seeking note. This likewise is the supreme indictment against a church. What better is a church than an ethical club if the seeking note for the lost be absent from such church? Just here, Mr. Spurgeon calls to his fellow-preachers and to his fellow-Christians all, both by noblest precept and example, to be true shepherds of souls—of all souls, of all conditions, of all places, and always. This is ever to be our dominant passion. We must not, dare not be indifferent to the spiritual welfare of any soul, anywhere. One recalls the tragedy of the Titanic disaster, and the death of Captain Gracie, a year after the catastrophe. His last words were: "We must get them all into the life-boats." "We must get them ALL into the life-boats." The keen intensity of an hour lasted through all his remaining days. He was not satisfied that some of the passengers were being saved—but his heart-moving cry rang out: "We must get them ALL into the life-boats."

Fathers and brethren, let us make this Centenary occasion an hour of unreserved dedication to the highest mission of Christ's way for His people, and there can be no substitutes for His way. The Divine marching orders of our risen savior and Lord, the appalling needs of our bludgeoned world, and the vitality and safety of our churches, all beseechingly constrain us thus to walk in Mr. Spurgeon's steps, even as he walked in the steps of Christ. If a worthy crusade for the winning of souls to Christ shall go forth from this historic occasion, to be faithfully magnified by Christ's people to the ends of the earth, then shall the whole earth rejoice in God's salvation, and there shall likewise be joy in heaven because of repenting sinners on earth. And best of all, Christ will be with us, for He shall see of the travail of His soul and be satisfied. If we will thus give ourselves to such crusade, we may make the words of the immortal Wesley our words: "The world is our parish, and best of all God is with us."

To such incomparably blessed mission let us rededicate all our powers, yea, our very lives, and let us do so with Mr. Spurgeon's spirit of unhesitating, unfearing, conquering Christian confidence. We are not in any losing battle, as we follow the Prince of Life, who goes forth conquering and to conquer. "For He must reign, till He hath put all enemies under His feet." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

—BR—

Dr. B. H. Lovelace of Clinton reports a good meeting with Pastor S. S. Perry near Hattiesburg in spite of difficulties.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
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Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

OUR PRAYER CALENDAR

3—FRIDAY

For Rev. and Mrs. S. L. Watson, educational work, Rio de Janeiro, Brazil, and Stephen Lawton Watson, Margaret Fund student.

Ye shall receive power.—Acts 1:8.

4—SATURDAY

For Rev. Wade Bostick, evangelistic work, Pochow, China.

Thou hast been my help.—Psa. 63:7.

5—SUNDAY

Pray that the example of our early missionaries in China and Japan may inspire all missionaries in those countries.

"O God, to us may grace be given, to follow in their train!"

6—MONDAY

Pray for Mr. E. T. Snuggs, evangelistic work, Fort Bayard, and Miss Faith Snuggs, educational work, Liu Chau City, China.

He restoreth my soul.—Psa. 23:3.

7—TUESDAY

For Rev. and Mrs. Jas. W. McGavock, evangelistic work, Santiago, Chile.

The peace of God—shall guard your hearts.—Phil. 4:7.

8—WEDNESDAY

For Rev. and Mrs. Chas. L. Culpepper, evangelistic work, Hwang-Hsien, China.

Of Thee cometh my praise.—Psa. 22:25.

9—THURSDAY

For Rev. and Mrs. R. T. Bryan, educational and evangelistic work, Shanghai, China.

Thou art My servant: I have chosen thee.—Isa. 41:9.

You will be interested to know that the booklet, "After This Manner," to be studied preceeding the State Mission Week of Prayer is now off the press and ready for distribution. In last Friday's mail free copies were sent to each W. M. S. President and Y. W. A. Counselor. The three chapters are so well prepared and not only contain material to be studied at this particular time but will be helpful for devotionals and messages in the future. It is hoped that each W.M.S. and Y.W.A. will avail themselves of extra copies for a special study. These copies can be obtained for only 15c per copy from

W. M. U. DEPARTMENT,
Box 520 Jackson, Miss.

CAN WOMEN HELP IN HUNDRED THOUSAND CLUB MOVEMENT?

By Mrs. A. U. Boone, Tennessee.

It is generally agreed now that there is but one way by which our denominational debts are to be paid and that is by cooperation in the Hundred Thousand Club Movement. In this way the members of our churches, who are willing, can cooperate to the point of success. Members of the Woman's Missionary Union are in position to help tremendously in this new undertaking. Much is going to depend on them and their constant and conscientious efforts.

We can help by joining the Club ourselves. Many women can do this, perhaps most of them, without a very great sacrifice. The giving of one extra dollar each month may work a hardship with some and may be impossible with others, but it will be practicable and feasible with most of them.

We can help in the home. Oftentimes the husband, or some other member of the family, can be persuaded to share this burden and this joy.

We can help in our various societies and

YOUNG PEOPLE'S COLUMN

Y. W. A. HOUSE PARTY August 18-20

Mississippi College TOTAL COST \$1.75 For Active Y. W. A.'s

Among those to be present:

Miss Pearl Caldwell for 24 years missionary to China.

Miss Pearle Bourne, Associate South-wide Young People's Secretary.

Mrs. Ned Rice, State W. M. U. President.

Mrs. W. D. Cook, Young People's Director, First Baptist Church, Meridian.

Miss Jane Pinnix, Religious Chairman, "House Beautiful."

Edwina Robinson, State Young People's Secretary.

And others.

circles. Every one has some influence. Many a woman has induced another to join a club or subscribe for a paper or magazine or make some purchase of which there had been no thought before. We are considered good talkers and advertisers.

Let us be sure to know all there is to know about this movement. Let us understand it, keep it constantly in mind and pass on the strong points. Let this be done as we would recommend some good method of housekeeping, some attractive recipe or some worthwhile movement in our community.

What do you say, Women? Shall we get busy and do it?

FROM BRAZILIAN SNAPSHOTS

DID YOU KNOW . . .

That Brazil has 470 Baptist churches, 242 of which are self-supporting?

That there are 38,960 members in these 470 churches?

That there are 1,214 preaching points, many of which will become churches?

That 284 of these 470 churches have houses of worship, most of which are too small for the congregations?

That in 1933 there were 4,402 baptisms?

That there was one baptism for about every nine Baptists?

That the Publishing House, (or Sunday School Board) furnishes literature for 718 Sunday schools?

Also for 226 B. Y. P. U.'s with over 6,783 members?

And for the W. M. U. and D. V. B. S.?

That the 470 churches gave for all purposes at normal, exchange, about \$450,000.00 in 1933?

That fifty-three years ago, when the first missionary landed there were ten million people in Brazil?

That today there are 40,000,000 souls in Brazil to be won for Christ?

That there are five states as large as Texas?

That three of these are larger than Texas, two of which have only one missionary couple each, and the other has none?

That the denominational paper editions, is equal to a paper for every six Baptists?

That Brazilian Baptists are informing themselves about the Lord's work?

—BR—

Receipts from the Hundred Thousand Club to July first were \$120,687.17.

Four added to Green's Creek church the past two weeks—all young men.—A. R. Adams, Pastor.

G. W. Nutt of Lena, Miss., can tell you where Leake County Association met since 1891 without referring to a minute and has not missed a meeting of his association since 1896, Lena, Miss.

The interest in the meeting conducted by Rev. A. F. Crittendon of Brookhaven with Pastor A. W. Talbert at Richland church last week increased steadily to the last service and resulted in eight additions to the church membership.

Dr. Judson Chastain has just completed his second month as pastor of the Lexington Baptist Church. There have been additions by baptism or by letter nearly every week of that time. A Daily Vacation Bible School was held with an enrollment of 176, counting students and faculty. Bro. E. C. Williams assisted in this for the first week, also teaching a very helpful S. S. Teacher Training Course book, Dr. Robertson's "Studies in the New Testament."

The Baptist Record

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Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

The Pittsboro Baptist Church, Calhoun County, closed a splendid meeting last Saturday. Rev. J. M. Metts, of Water Valley, did the preaching, and did it in a very acceptable manner. The congregations were good all the way through and interest good. Much praying was done by all ages. Three prayer meetings were held preceeding the evening services—men, women and young people. God heard the prayers and answered them in the salvation of souls. Thirteen fine boys and girls were baptized Saturday morning. Four came by letter, making a total of seventeen additions. It was one of the best meetings the church has had in some time. The church seemingly was revived. The whole town and community were delighted with the work of Bro. Metts and the congregations increased. We have some of the best men and women and also young people at Pittsboro that the pastor ever worked with. They attend Sunday school and stay solidly for the preaching services. We look to the future for better things still in this good church.

—O—

Died—July 26th, Miss Jeanette Avon Patterson died rather suddenly in Memphis, probably caused from the great heat. Her home was near Pittsboro but for some time she had been staying with her daughter at Memphis. Her body was brought back to Mt. Tabor Baptist Church, where she was possibly a member, and buried. The writer was called to officiate. She is survived by her husband and 7 children.

—O—

Rev. Jesse Dorrah, of Slate Springs, assisted his brother, Pastor Leroy Dorrah, in a meeting at Old Town, Calhoun County, last week. Rev. Wiley Flanagan preached in the meeting some also.

Pastor R. M. Lewis closed a good

meeting at Derma where he did the preaching and Bro. Joe Canzoneri led the singing. Bro. Lewis assisted Pastor W. W. Simpson at Duncan Hill in a good meeting the last week.

Rev. A. P. Wells, of DeSoto, assisted Pastor J. H. Page in a good meeting at Elam church, Yalobusha County, last week; seven received by baptism, two by letter.

The writer is with Pastor W. W. Simpson at Bethel, Tallahatchie County, this week.

Bro. and Sister A. A. Bruner are members of Pittsboro Baptist Church. They are rather feeble, but both were able to attend the services some of the time. They have been pillars in this church for many years.

Pastor L. J. Crumby did the preaching at Big Springs last week and is preaching at Sylva Rena this week. Have not heard the results of these two meetings. Bro. Crumby is an active pastor and splendid preacher. These churches are in Yalobusha County.

Rev. R. B. Patterson, of Calhoun City, is with the K. M. B. Train, acting as chaplain. Glad he got this honorable position with this splendid company of people. He is capable of measuring up to the position.

Miss Evie Landrum held a study course at Calhoun City last week. The book studied was "Christ and Japan." Ten churches were represented and a good day was had. Mrs. R. B. Patterson is associational superintendent and is doing a good work. She reported two new societies organized in the county. The writer was glad to accompany a number of the Pittsboro workers to this meeting in the afternoon. Miss Landrum is doing a great work among the women.

Last week when in a meeting in Simpson County, Judge Lane was in one service. He led in prayer and seemed to be familiar with his Lord. He is making a fine record as Circuit Judge in his district. He is a candidate for re-election. It is said that he opens his term of court with prayer, and not with a corkscrew.

The world seems to be setting on a volcano that is likely to be touched off at any moment. Europe has started out just like it did when the World war began, by a killing in Austria. May the Lord deliver the world from such wickedness as war and that which war brings upon us. Many of the crimes in our country today are but the backwash of the World War. Another at this time will set the world on fire with sin and immorality and where will the end be? Better be praying, Christian people.

—BR—

YOUNG PEOPLE'S REVIVALS

—O—

Four of the eight Young People's Revivals to be held over the state during the summer months have been completed, and with most gratifying results. The response has been encouraging on every hand.

The meetings already held have been at Oxford, Starkville, Pontotoc and Vicksburg. Services were held in the First Baptist Church in

each place, but urgent invitations have been extended to all to participate in the services.

Pastors of the churches into which we have gone and others testify that a very real need has been met in this work which has not been met before. Not only do we, the members of the visiting party, feel that some good has been accomplished in each place, but we know that this training in service is an excellent opportunity for us.

In connection with the revival services, a religious survey of the young people in each community is being taken. Organized effort is being made in each place to contact every young person. Each is asked to fill out a very personal questionnaire, indicating his own personal religious experience, his satisfaction with it, his standing on outstanding moral issues of the day, and his own greatest religious problems. This information is vital to an understanding of how our young people stand religiously and morally. It will be representative because each section of the state is being touched. A summary article will be compiled after the work is completed for the state. We have received utmost cooperation from the press. Also we were permitted to give radio programs while at Vicksburg.

July 29 we go to Louisville. Then to Greenville, Brookhaven, and Gulfport. We have received an urgent invitation to come to Philadelphia after that; we hope to be able to accept.

The visiting group consists of five or six Baptist students. The group changes from time to time, the leader being the only one who will be in all the meetings. The following students have already assisted in at least one of the meetings:

Leo Green, preaching; Clara Brashears, pianist; Edward Yarbrough, xylophonist and director of music; Edwin Hewlett, preaching; Lucy Carleton Wilds, personal work; Louise McMahan, pianist; Frances Moore, personal work; Jennings Van Landingham, speaking; and John A. Moore, preaching. These students represent six different schools and colleges.

We earnestly solicit your prayers for our work. Familiarize yourself with our schedule and pray definitely for the meetings. We are all young people; we have much yet to learn; but we are attempting to give our best in humble service for our Master. We live in a so-called Christian nation. We live in the South, the so-called "Bible Belt" of that country, and in Mississippi, one of the most religiously-minded states of our Southland. Is it so illogical after all to expect a revival to break out among the young people of Mississippi, the world leaders of tomorrow? Pray that it might be so.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue, Dr. J. J. Wicker, Box 201, Fork Union, Virginia.

In these meetings there were about sixty professions of faith and forty added to the churches.

—BR—

HARRISVILLE - PHILADELPHIA

—O—

Had a week of most delightful fellowship with Pastor B. A. McCullough and his folks at Harrisville. Results, twelve additions, 4 for baptism. Brother McCullough is rich and fine in the Christian graces. Crowds came comfortably filling the house at the day services and overflowing all night services. The last night a flood of rain failed to keep the flood of folks back. It was most unusual.

The folks at Philadelphia have been gracious to us. We found the pastor's home newly painted and renovated. They showered us in different ways. A reception followed.

We have already had a quiet but effective "home" church revival. The outstanding feature of it was the consecration service the last Sunday morning when all but a half dozen people of a large congregation participated circling about the auditorium, filling the main aisle and one entrance. Our prayer and hope is that we may "all be of one mind." Pray for us.

Some of our young people taught a study course in the county last week. The church has seriously set about spreading the Gospel in gospel and tract form, etc.

Num. 6:24-26, Psa. 37:4, 2 Chron. 7:14-16.

Yours in service,

D. A. McCall.

—BR—

Lost, strayed, stolen! Some churches have been lost to the cause; they have strayed from the path of duty; they have stolen God's money.

—O—

Bill. "I was down-town yesterday, and I fell over a hundred feet."

Mike. "Didn't you even get hurt?"

Bill. "No, I was going out of a crowded street car."—Ex.

—O—

Engaged Sister: "When we are married, dear, we must have a hyphenated name. It's much smarter. What would go well with Eaton?" Her Small Brother: "Moth."

Get Rid of Malaria!

Banish Chills and Fever!

To conquer Malaria, you must do two things. (1) Destroy the infection in the blood. (2) Build up the blood to overcome the effects and to fortify against further attack. There is one medicine that does these two things and that is Grove's Tasteless Chill Tonic! The tasteless quinine in Grove's Tasteless Chill Tonic destroys the malarial infection in the blood while the iron builds up the blood. Thousands of people have conquered Malaria with the aid of Grove's Tasteless Chill Tonic. In addition to being a noted remedy for Malaria, it is also an excellent tonic of general use. Grove's Tasteless Chill Tonic is pleasant to take and contains nothing harmful. Even children like it and they can take it safely. For sale by all stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

Sunday School Lesson

W. A. Sullivan

August 5, 1934
Elisha Helps The Needy
2 Kings 4:1-44

The lesson notes this week are quoted from Dr. Hight C. Moore's Points of Emphasis for 1934.

"1. The Oil Was Increased to relieve the poverty of a widow. Note five things: (1) **Need.** The needy person was a woman. She was a widow of a prophet. She had two children. She was destitute having among her household utensils but a single pot contain a little oil. She was in debt. She was about to lose her children by sale into slavery, for under Jewish Law (Leviticus 25:39) an insolvent debtor and his family could be sold into slavery until the year of Jubilee. (2) **Prayer.** In her need the woman cried out in anguish. She came to the prophet, for who can help like one under high religious impulse? She felt sure of his sympathy and was not disappointed. She gave the brief and simple statement of her distress. She received instant answer in his words and in his look. Let her tell him quickly what he could do for her. What were her resources? The depth of her need is shown in her reply that she had only a pot or cruse of oil in the house. (3) **Command.** The prophet gave the good woman four very definite things to do: go borrow many empty vessels from all the neighbors, then go into her own house with her children and shut the door; then pour out from the cruse of oil into all the vessels which she had assembled whether large or small; and finally to set to one side every vessel which she filled with oil. (4) **Obedience.** Was the prophet's command singular and mysterious? Did it seem foolish for her to obey it literally and in detail? On the contrary she believed implicitly the prophet's word. So she had faith in God and in the man of God. She delayed not and left not undone the minutest detail. (5) **Sufficiency.** Faith and obedience had their reward. Every vessel that could be borrowed was filled to the brim before the oil stayed. The widow had obeyed instructions so far and was now ready for further command. She reported to Elisha and he told her what to do. Let her go and sell the oil in the market that was at hand and ready to pay a good price. Then let her pay the entire debt she owed. After that she and her sons could live of the remainder till better days.

"2. The Meal Was Multiplied to relieve the hunger of a hundred men. Note five things: (1) **The Famine.** There was at this time a dearth in the land (verse 38), this being one of the thirteen famines mentioned in the Bible. As an evidence of the scarcity of food there appeared at the prophet's quarters a hundred hungry men, the number

probably being correct or possibly a round figure. (2) **The Food.** From Baal-Shalisha, a place mentioned only here but probably a part of or adjoining Mount Ephraim, came a devout worshipper with his offering of first-fruits. If Elisha could live in a sanctuary such as Gilgal the first fruits would be presented there legally (Exodus 29:9). Otherwise the worshipper would carry out the spirit of the law by presenting his gifts to the prophet rather than the priest (Deut. 18:4-5). At any rate the gift consisted of twenty barley loaves and a sack of fresh grain (wheat, barley, spelt and millet being locally grown). Barley flour was cheaper than wheat flour and was used by the lad also who had the five which he gave to Jesus. (3) **Forecast.** Confronted with hungry men the prophet told his servant to give unto the people that they may eat. The command was met by a question raising doubt as to whether the supply was adequate just as the disciples raised similar doubt (John 6:9). But the prophet reiterated the command and added a word from Jehovah: "They shall eat and leave thereof". (4) **Faith.** The prophet had faith in God. Both had faith in the task assigned them. And then as now faith is the victory. (5) **The Feast.** The obedient servant set the twenty barley cakes and the limited amount of fresh grain before the hungry crowd. Each helped himself and all were amply nourished. After they had finished there was an abundance left. In fact the prophet did not perform the miracle but simply predicted the plenty that was available. And the word of the prophet came true because it was the word of God."

BAPTIST IN THE LAND OF THE INQUISITION

Charles E. Maddry

Spain has been dominated by the Catholic church for nearly a thousand years. Here you see at first hand the fruits of a Catholic civilization with all of its ignorance and superstition and fanaticism. When our fathers were writing religious liberty into the constitution of the United States at Philadelphia in 1787, Catholic Spain was burning Protestants at the stake. The very seed of evangelical Christianity was rooted out and destroyed by fire. It has been a hard and barren soil for evangelical truth, but one's heart is made glad as he sees the power of the Gospel regenerating the souls and lives of men and women.

Conditions are hard everywhere and poverty and ignorance are the curse of the land—under the undisputed sway and dominion of the Catholic church for centuries, not more than forty per cent of all the people can read and write. In many of the villages not over ten per cent of the people are literate.

The London Conference of 1920, held under the auspices of the Baptist World Alliance, for the purpose of hastening the evangelization of these backward countries in Europe, divided the mission work in Europe among Swedish, German, English and American Baptists. Our For-

eign Mission Board itself to be responsible for the work in Spain, Italy, Yugoslavia, Hungary, Roumania and Palestine.

In Spain thirteen years ago there were possibly two hundred Baptists all told. We took over the English and Swedish work at that time. Along with Swedish work we took over Rev. Nils Bengtson and wife, as faithful and devoted missionaries as Southern Baptists have any where. Brother Bengtson is scholarly, consecrated, and Christlike. He is superintendent of all our work in Spain, treasurer of the mission, director of our publication work, teacher and trainer for our pastors and Sunday School teachers, evangelist and devoted servant of Christ always.

We have about ten native pastors and they serve many out-stations and villages where there are believers who have not yet been organized into churches. A more faithful, New Testament type of ministry could not be found anywhere than one finds among our Spanish pastors. Apart from material things, I find two supreme needs among our Baptist brethren of Spain. They need help in the training of men for the ministry. Spain must be evangelized by her own preachers who speak her language and know her customs and manner of life. We made a good beginning with a Seminary in Barcelona, but for lack of men and money with which to carry on the work the Seminary has been closed for five years. This is the first essential and vital need in Spain today, the re-opening of our little Seminary.

The second need is for a young woman to train and organize the women and girls and young people. Brother Bengtson is overwhelmed with work and is pleading for a young woman to come out and help him. I doubt if our Board ever faced two greater needs in any mission land than these two outlined above.

I have visited about two-thirds of our work in Spain in ten days. It has been a strenuous and exhausting trip, but I start on my way to Italy with the joy bells ringing in my soul because of what I have seen and heard in Spain. I have preached at all hours of the day and night, with Brother Bengtson interpreting for me. The favorite hour for service is nine o'clock at night. In poorly equipped and badly ventilated rented halls, the people crowd to hear the Word. They never seem to tire and will stay with you by the hour and beg for more! In the evening

service in Madrid there were seven confessions of faith in Christ, all grown people. In the service here in Barcelona last night, the large hall was crowded for the service at six o'clock. There were four decisions for Christ, all grown men and women.

Spain is ripe for a great harvest of souls. We must send re-inforcements at the earliest possible moment. Our faithful pastors are living just above the hunger line. Hardly any of them are receiving more than twenty dollars per month from our Board. The churches are doing all they can to share with them, but it is a case of dire poverty with both pastors and people. God bless and save poor benighted Spain!

THE CONVENTION CALENDAR

Dr. H. L. Winburn, Arkadelphia, Arkansas

"I have known B. B. I. rather intimately. I was a trustee of the Baptist Bible Institute for many years, and came to love it and its work deeply. The love abides." Thus writes Dr. H. L. Winburn to President W. W. Hamilton.

He continues, "You are winning the favor of the brethren all over the Convention territory. Your appeal is fine, direct and exceedingly worth while. I wish I could help you more. The financial situation is such with us that we cannot do much in extras for a while, but we will get back to it again some day."

Dr. Winburn in his letter expresses his confidence in the calendar plan of acquainting our Baptist people with their institutions and causes, if followed up consistently through the years. B. B. I. is allotted July, Southwestern is given August, and Louisville Seminary is assigned September. The Senior B. Y. P. U.'s have a program concerning each of these great schools during this quarter, and our young people are the ones specially who should know about our educational institutions.

It takes a heap of space in the Record to tell what some churches are not doing.

CLARKE MEMORIAL COLLEGE

Opens September 4th

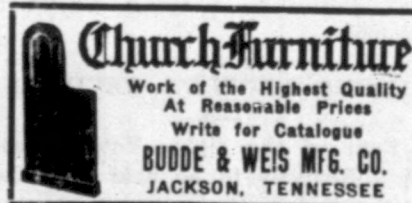
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THE ASSEMBLY AND REVIVALS

I have just returned from the Assembly in Hattiesburg. The Assembly Program this year was one of the best I have ever attended. For years I have put the Assembly week in my program and I have never regretted it. This year all teachers and speakers seemed to be at their best. It was a well balanced Program. The attendance was good but should have been much better. Plans were made for a greater Assembly next year. Bro. Byrd deserves great credit for the fine way in which he planned and directed the Assembly. He has been one of the busiest men in Mississippi and yet the Assembly Program was planned and carried out as though he had given all his time to it. The entertainment at Womans College was the best. It was like a visit home. It was a great joy to see the improvements being made on the beautiful campus for next session. It was a delightful week indeed and the Lord willing I hope to see five hundred people there next year.

I am leaving early Monday morning for my old home at New Hope in Webster County. Here I was brought up, converted, and started on my way as a young preacher. This will be the eleventh meeting I have held with this church. The people I love as I love no other people in the world live here. They have been mighty good to me and have had a large part in whatever God has enabled me to accomplish. My Mother also lives here with one of my brothers. Of course I will have a happy time with mother.

The week following the fifth Sunday I will help in a meeting at Walthall in the same county. This is my 5th meeting with this church. This church has also been a great blessing to me. Brother J. B. Middleton is the fine pastor of both churches.

Then by the First of August I expect to be back in my own work here at Pass Christian. We are planning for meetings in my churches this fall. The Lord helping me I want to do the best work of my life this fall and winter. I am sure some one is praying for my work. I am often conscious of the presence and power of the Holy Spirit in the services. I hope they will continue to pray for us.

W. B. ALLEN.

STORY OF MY CONVERSION

Mrs. Albert E. Tibbs,
Baptist Bible Institute,
New Orleans, Louisiana

I was reared in a Christian home by godly parents, and from babyhood was taught about God and Jesus through stories and songs, and I feel that the background of my home and the training and influence of my mother's life had more to do with my conversion than anything else.

When I was seven years old a revival was held in our church. My heart was touched and I wanted to accept Jesus publicly and be baptized. There was no great upheaval in my life. I was too young for that, but I did have a sense of sin at that age, however, and I knew

that Jesus could forgive my sins and guide me always. It seemed the natural thing to me to follow his commands by accepting him publicly and being baptized.

My mother was a little hesitant when I told her all of this, and yet felt that she should not quench my desire. So after she had talked with me we knelt together and she prayed that the Lord would guide me and that his will should be done in my life. I was very happy that I was allowed to go forward when the invitation was given, and thought it strange that some of the others, grown-ups, who had gone at the same time were crying bitterly.

At the time of my baptism an old lady, nearly eighty, was baptized, too, and the Presbyterian minister at home remarked, "Well it looks to me as if the Baptists do believe in infant baptism after all. At any rate, they are taking them in from the cradle to the grave."

One can never know the heart of a child, for the deep things of God may be hidden there, and it is a dangerous thing to forbid them when Christ has said "forbid them not" to come to him.

"LIKE PRIEST LIKE PEOPLE"

By W. A. McComb

Is the above a Bible quotation? Sometimes we hear ministers and others speaking or writing use it as if it were a quotation from the Bible, but I have never heard any one give the chapter and verse where it maybe found. If any one can locate this quotation in the Bible I would be glad for him or her to furnish it through the Baptist Record, (Read Hosea 4:9)

In Isaiah 24:2 we read, "And it shall be, as with the people, so with the priest". It is possible that this has been so changed as to read, "Like Priest Like People" and tradition has done the rest.

Another quotation we sometimes hear in prayers is, "Whom to know ARIGHT is life everlasting." Will some one please furnish the location of this quotation also, if found in the Bible?

In II. Timothy 1:13, we read an exhortation to, "Hold fast the form of sound words. . . .".

It is easy for one in prayer or speech to use a word or sentence as if it were a quotation from the Bible. Then some one else will take it up and use it and thereby it soon becomes accepted as a Bible quotation.

We sometimes hear the question asked, "Is this or that Baptist usage"? It is much better to ask, "Is this or that Bible teaching"? Any teaching unless founded upon Bible is useless and harmful.

The Jews hold "the Traditions of the Elders", equals and in some instances superior to the teachings of the Old Testament word of God and thereby have stumbled. If they would accept the literal teachings of the Old Testament and especially the prophets, they would be compelled to accept the Jesus of the New Testament as fulfilling the prophecies of the O. T. concerning the Messiah.

Let us beware of "the traditions of the Elders."

THE STORY OF MY CONVERSION

Miss Elizabeth Harris

B. B. I. Student from Tennessee

As far back as I can remember my mother sent my two brothers and me to Sunday school. There was never any question on Sunday morning as to whether or not we were going or whether or not we wanted to go—we just went, assuming that to be the natural thing to do, and staying to church was an accepted fact also in our young lives. My mother, being unable to get off to Sunday school, always came to church, and we children stayed also.

When I was about nine years of age my family moved out into east Memphis, and we started to the Union Avenue Baptist Church. I was most fortunate in being assigned to a Sunday school class taught by Miss Gulda Aylesworth. Since growing up I have often wondered how Miss Gulda remained so gracious, having to spend most of her patience in trying to train our bunch of youngsters in Christian conduct. We were incessant gigglers and could always find something to amuse us in the most sacred moment of a Sunday school lesson or B. Y. P. U. program.

However, she and other of the consecrated leaders in our church worked with us, prayed with us and for us, and finally in a revival meeting led by Dr. A. A. Crouch a girl chum and I accepted Christ as our personal Savior and were received into the church after baptism.

I shall never forget the night I was baptised. As I was led down into the water and up out of the

water, the organist softly played that beautiful hymn, "Where He Leads Me I Will Follow." Though I didn't realize the significance of the words then, they have since constantly rung in my ears, and I know since I have taken a definite step in training myself for service in Christ's vineyard, he will use whatever talents I have to his own glory.

For the last 2 Sundays we have had in S. S. 86 and 88 in Bible Training Union 32 and 35. So you see that we are holding our own during this hot weather. Two helpful services Tuesday, 11 a. m., Theme: When Jesus Sang. At evening, Messages from the Mountains. About forty-five minutes each. Next Sunday our County Baptist Training Union will have its annual meeting and will meet with the Moss Point church. Here at the evening service we will have a service of songs and Scripture. Mrs. Paul Bennet a very fine singer and choir director will assist the pastor. Vancleave meeting was helpful. Four joined. Two by letter and two by profession of faith for baptism. Small membership, and very little material. M. E. church is strong up there. They attended and helped us much with their presence, prayers, and singing.


Best wishes,

J. E. BARNES, Pastor.

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JACKSON, MISS.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

A check for \$13.75 is on the way this afternoon to Dr. Hamilton at the Baptist Bible Institute, from the Children's Circle of the Baptist Record for our Mr. Cormier. And I'm asking Bro. Cormier, through Dr. Hamilton, to write to us, and tell us some of the things which he has been doing this summer, for I am sure this hot weather has not been keeping him from work with the French people whom he loves so well.

A check also went over to Jackson to Bro. O. C. Miller at the Baptist Home for Children, for \$14.25. Perhaps we shall have a letter from Mrs. Miller in return. She often writes us a sweet and pleasant letter. When I was at the Orphanage two weeks ago, I asked some of the girls if they wouldn't, several of them, write some letters to be put on our page. They smiled, but they wouldn't promise. Don't you wish they would?

A letter this week from Abbie Clark, sending for Lura the dues for Jeannie L. Club No. 3, and do those "dues" look big? She says they were "behind," but \$3.00 is a large sum from two little girls and a little boy. It seems that Lura has joined the travellers, and gone with her father to where he is holding a protracted meeting. Is that right, Abbie?

And Mrs. Friend comes from Clarksdale with her good monthly payment, which always makes me feel rich. Sometime, she is going to write us a letter, I think.

We are looking this evening for Bettie and John Crawford, our little ones from Brookhaven, with their Daddy and Mother. We have not seen them since they got back, two weeks ago, from their long, more than two-weeks trip to the west, nearly to California. They will have adventures to tell. But I must straighten up one thing: John Crawford didn't go to the west—he took a trip to Brandon.

Much love from
Mrs. Lipsey.

Bible Story No. 5; August 2nd The Flood: Genesis 7

In the days of Noah, the grandson of Methuselah, the oldest man who ever lived, people became so wicked in the world that God said He was sorry He had made them: He saw that every imagination of the thoughts of men's hearts was only evil continually. The earth was corrupt before God and was filled with violence. So the Lord said to Noah, who was a just and upright man, and walked with God, that He would destroy man and all the living things that He had created, and that He would make Noah's family a new people, to fill the earth, and carry on the covenant with Him, which all the others had forsaken. He taught Noah and his sons to make a great enclosed boat, or Ark, 450 feet long, 75 feet wide, and 45 feet high. At His direction, when the Ark was done, Noah led into it his wife and their three sons, Shem, Ham and Japheth and their wives, and from this family, all the people who live in the world today have been born. They took with them abundance of food, and also animals and fowls, and when all were safely in, the Lord shut them in. Then came the greatest storm that ever has been: the "fountains of the great deep were broken up, and the windows of heaven were opened," and the rain fell for 40 days and 40 nights. All in whose nostrils was the breath of life, all living things outside this great boat, died. Those were long and anxious days and nights, but Noah and his family were sustained and comforted by their faith in God: we are told in Hebrews

11:7, that he became thereby "heir of the righteousness which is by faith." God remembered Noah, and at the end of 40 days He brought the rain to an end by means of a wind over the whole earth. Noah sent out a raven, as a way of finding out how the waters were: it flew back and forth, until the flood was dried up, but did not return to the Ark. Then he let out a dove: It came back to him, for the waters were still upon the earth, and he drew her in to him into the Ark. After a week, he sent her out again, and in her mouth was an olive leaf, so he knew that the olive trees were showing themselves above the water. He waited another week, and let her go, and she did not return, for there were now plenty of trees upon which she could roost. But God had put them in the Ark, and they did not go out until He brought them out. When the earth was dry, He called them out, Noah, his wife, his three sons and their wives, with every beast, every creeping thing and every fowl, to begin the making of a new world. Do you know the first thing that Noah did? He build an altar and worshipped God with offerings upon the altar. God gave him a gracious promise about His dealings with man: read it in Exodus 8:21, 22.

Questions for You to Answer

1. Why was Noah and his family chosen to go into the Ark?
2. What were his boys named?
3. How old was Noah when the flood came?
4. How many people went in?
5. What two birds did Noah send out to see whether the waters were going down?
6. After the flood, what was the promise that God gave to Noah? Genesis 8:22.

Wesson, Miss.,
July 23, 1934.

Dear Mrs. Lipsey:
I am sending dues for Jeannie Lipsey Club No. 3, for June, July and August.

Lura has gone to church with Daddy, so I am sending this for her.

Mother and we children had a nice visit to my aunt who lives at Webb.

With lots of love,

Abbie Miriam Clark
I think you will have to be Assistant Leader, Abbie, of Jeannie L. Club No. 3. It's fine you had such a nice visit to your Auntie. We are so much obliged for the letter and the money.

Clarksdale, Miss.,
July 25, 1934.

Orphanage \$2.00.

B. B. I. \$1.00.

J. L. Club No. 4
Friend.

J. L. Club No. 4 is always prompt. Please accept our hearty thanks.

HILLMAN FACULTY STRENGTHENED

Hillman College, Clinton, Miss., July 28, 1934, (Special) — Mrs. Frank Slater, 820 Mimms Place, Jackson, Miss., has been added to the music faculty of Hillman College for next session and is leaving in a few days for Chicago for a special course in the latest methods in the American Conservatory before taking up her work at Hillman in September.

For many years Hillman has held an enviable place in music

circles but the addition of Mrs. Slater raises the standard still higher. The fact that all music teachers at Hillman have studied extensively in America and Europe gives Hillman a precedent in that line and attracts many talented students.

Mrs. Slater is a graduate of the Royal College of Music in England and after taking a special course in the New Orleans Conservatory of Music in 1928-29 went back to England and France for further study in 1930. She was accompanist for her husband during his concert tour of Europe, Australia and the United States.

Miss Georgina Palmeter who has been the Piano Director for many years plans to add a Normal Course next session and will also have classes in Theory, Harmony and Public School Music. Miss Palmeter will spend some time in New Orleans in preparation for next session.

Prof. Frank Slater, internationally known tenor and artist teacher, continues as Director of Voice at Hillman. He directs the Glee Club and gives full time private lessons to the voice students. Hillman is fortunate in having a strong music faculty. Prospects for next session are good.

SOME LAYMEN

I have been blessed in association with some laymen of an unusual type and yet I think they are living a normal New Testament life. They meet daily at 12 o'clock noon for close to sixty minutes of prayer, fellowship, testimony. They meet in office, auto, or on Pearl River bank. They relate their experiences and they have some glorious ones too. Just the other evening I had them with me in a service and before supper two of them engaged a young man in conversation in front of the home. They found him a Christian but with a blackslidden father for whom he was burdened. In an unostentatious manner they had prayer right there, none of us noticing it. The young chap after a later service caught me by the hand thanking me for bringing those fellows along saying it had meant much to him.

This group is giving away gospels and tracts all the time. Nineteen thousand gospels of John have passed through their hands.

They do their work in a perfectly normal manner without stuttering or any degree of clumsiness.

God's blessings upon you George, Billy, Ike and Doc!

Send your old Gold and Broken up Watches and Jewelry to a Licensed Man by the U. S. Mint to Buy Scrap Gold Plated Jewelry.

C. N. BROWN,
Thomasville, N. C.

Reference: First National Bank.

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JACKSON: We shall not forget the love and friendships of fine Jackson folk. By word and tear we were remembered in an unforgettable manner. It helped. Young People and Adults presented to us a beautiful silver set. The Transient staff a convenient water set. The Jackson Business Club came with the best Bible "Brer" Mize had on hand. The Downtown Bible Class presented an "evangelistic trunk." Incidentally the address on this trunk was printed as being "Jackson." Don't know what they meant. The above laymen presented a "Fisherman's New Testament" and 500 Gospels of John. There were others. It is great to love a people and it is great to enjoy the love of a people. We have kept many letters.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Thus speaks Jesus in John 13:34-35.

Yours in Him,
D. A. McCall.

RIENZI

Am beginning a B.Y.P.U. Study Course here at Rienzi Monday night, July 23-27. Am teaching "Wisdom In Soul Winning," by W. W. Hamilton, and Miss Frances Dozier, Fulton, Miss., will teach "Training In Christian Service," Leavell, for Intermediates. We are expecting an interesting week of work and play. This is a part of my preparation for our revival meeting beginning August 22nd here in Rienzi, Dr. M. O. Patterson will help me. Then I begin a meeting July 29th with Bro. A. W. Talbert at Mayton in Rankin County. Then August 5th I begin a meeting with Bro. Raymond Butler at Kossuth, Alcorn County. August 19th I begin a meeting at Tishomingo Chapel, Alcorn County, a church to which I preach with Bro. J. H. Crawford helping me. Pray for us in these meetings that God may be glorified and souls be born into His kingdom.

Hope to see you while in Jackson next week-end.

Fraternally,
B. W. Hudson.

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"What Saith The Scripture"
Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

A fine cation is Clark of year. The beginning might attention of the second we services for asked them us and the the Senior Juniors and a mighty someone h a vacation

On the in June th ciationa l Clear Bran even thou almost imp tendance o tist Church tendance b members 3 age of 4.7 delegation members f came on or They have two succes ficiency ba the Mayto grade of 9 Intermediat iors won t Splendid w ing the qu ter of stu being plan is to be at fourth Sun tember.

County rec course and were that course, pass the award. quires 50 p did union o half shoul they just d ber was e hence all t should be t struction C taking the per cent kee ble readings

At a rece County Ass N. E. Sum office of pr Gordon Cole Coleman h

B. T. U. Department

"Baptist Training Union"

Aim—Training in Church Membership.

AUBER J. WILDS, General Secretary
Oxford, Mississippi

McLAIN ENJOYS SERVICES OF MR. AND MRS. EARL CLARK

A fine way to spend your vacation is like Mr. and Mrs. Earl Clark of Jackson spent theirs this year. They chose the two weeks beginning June 17th so that they might attend the District Convention of their district, then for the second week they offered their services for study course work. We asked them to go to McLain for us and they did. Mr. Clark taught the Seniors and Mrs. Clark the Juniors and from all reports it was a mighty good week's work. As someone has expressed it, that is a vacation with double pay.

RANKIN COUNTY ASSOCIATIONAL B. T. U. MEETS WITH CLEAR BRANCH

On the fourth Sunday afternoon in June the Rankin County Associational B. T. U. met with the Clear Branch Baptist Church and even though several roads were almost impassable we had an attendance of 185. The Puckett Baptist Church carried away the attendance banner by bringing 60 members 39 1-2 miles or a mileage of 4,740 miles. The entire delegation from Puckett with four members from the Mayton church came on one truck, on a flat body. They have taken the banner for two successive quarters. The Efficiency banners were awarded to the Mayton Seniors who had a grade of 96 1-2 per cent. Puckett Intermediates and Mt. Creek Juniors won the sword drill banners. Splendid work had been done during the quarter including a number of study courses with others being planned. The next meeting is to be at Mt. Creek church the fourth Sunday afternoon in September.

FRIENDSHIP IN PIKE COUNTY HAS 100% STUDY COURSE

The Friendship church in Pike County recently held their study course and the remarkable results were that every member took the course, passed the test and received the award. The standard only requires 50 per cent but this splendid union could not decide which half should be the fortunate so they just decided that every member was entitled to this blessing hence all took the course. That should be the goal of every Instruction Committee, 100 per cent taking the study course and 100 per cent keeping up their daily Bible readings.

CLAY COUNTY ELECTS SUMRALL AS PRESIDENT

At a recent meeting of the Clay County Associational B. T. U. Mr. N. E. Sumrall was elected to the office of president succeeding Mr. Gordon Coleman of Montpelier. Mr. Coleman has been president for

several years and has maintained the organization with regular meetings and efficient extension work. Under the leadership of Miss Layla Nixon and the First Church, West Point, a number of study courses have been held this spring and summer, the West Point church furnishing most of the faculty. Mr. Sumrall is C. & G. Agent at Pheba and is well versed in B. Y. P. U. work having served as B. Y. P. U. Director at First Church, Columbus, at one time. Under his leadership the Clay County work will continue its good work with perhaps added features.

BRUCE CONDUCTS COURSE IN METHODS

Under the leadership of Miss Lois Tyler, B. T. U. Director of Bruce, an interesting course in methods was held recently. It was the pleasure of the State Secretary to help in this course. On the last evening the young people produced two freezers of ice cream and what an enjoyable time everyone had. In appreciation of the fine work Miss Tyler is doing for them these young people announced their purpose of sending her to Ridgecrest for the conference.

MORTON AND SPRINGFIELD CHURCHES ORGANIZE FOR MORE EFFICIENT WORK

Bro. and Mrs. C. O. Estes since coming to the Morton church have with the help of local talent conducted several study courses for the B. Y. P. U.'s and have led in the re-organization of the work. A B. A. U. was organized at Springfield church that is proving to be a splendid asset to the work. Mr. Percy Cooper was elected president; Mr. Spurgeon Cooper was elected director of the Springfield church, and Mrs. J. W. Winstead and Mrs. Moody Purvis, leader and Sponsor of the Junior B. Y. P. U. The study course was held during the business part of the farming season but even at that there was an average attendance of 40. At the Morton church the average attendance was 70. The unions were re-organized: Mrs. C. O. Estes was elected as leader of the Intermediate B. Y. P. U. with Mrs. Powell as sponsor and Mrs. Myer Lovett was elected as leader of the Junior B. Y. P. U. Mr. V. P. Winstead was chosen as counselor for the Seniors with Annel Buntyn as president. Under the new organizations the work goes forward in a splendid way with renewed interest.

YOUNG PEOPLE'S REVIVALS

For two years we have been advocating young people's revivals as an activity for our B. Y. P. U.'s to sponsor. Each year we find more of these being held and the results have justified the emphasis we

have placed upon this work. We feel that there are many of our young people who have been in training long enough to do this type of work most efficiently and the hundreds of others can be led into a most practical expression of the training they have been getting. In a number of instances this year the B. Y. P. U.'s and the B. S. U. have cooperated in these young people's meetings and this combination has proved entirely satisfactory. All the committees are formed of the local young people with all the preparation for the meeting made by them and during the meeting the committees on personal work as well as others continue to function with the invited group of B. S. U. workers in charge of the services. Pastors and churches will do well to conserve this way the training the B. Y. P. U.'s are giving our young people.

PROMISE AND PERFORMANCE

The Bishop of Bristol's criticism of people who sing: "Were the whole realm of Nature mine, that were an offering far too small," and then put coppers in the collection recalls the story of an American preacher who had been conducting a mission in a prosperous Southern town.

After his final service, directing his glance at the well-dressed figures in the front pews, he remarked:

"Well, I have made it my aim during my visit to reach the poor

and needy of this parish, and I am glad to know from the contents of the plate—9 dollars 85 cents—that I have succeeded."

SUNDAY SCHOOL ATTENDANCE JULY 29, 1934

Jackson, First Church	630
Jackson, Calvary Church	598
Jackson, Grif. Mem. Church	446
Jackson, Davis Mem. Church	355
Jackson, Parkway Church	165
Meridian, First Church	392
Columbus, First Church	509
Brookhaven, First Church	474
Laurel, First Church	463
Laurel, West Laurel Church	355
Laurel, Second Ave. Church	202
Laurel, Wausau Church	37

B.Y.P.U. ATTENDANCE JULY 29

Jackson, First Church	88
Jackson, Grif. Mem. Church	135
Jackson, Davis Mem. Church	224
Jackson, Parkway Church	87
Columbus, First Church	146
Brookhaven, First Church	176
Skene Baptist Church	88

She was in Alaska looking over a fox farm. After admiring a beautiful silver specimen, she asked: "Just how many times can the fox be skinned for his fur?"

"Three times, madame," said the guide gravely. "Any more than that would spoil his temper."



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RIDGECREST INVITES YOU

Come to the Christian Life Conference.

THE WILD ANIMAL RETREATS TO HIS JUNGLE

We are told by the huntsman that when he has chased the wild beast from pillar to post, so that there are no more open spaces for the prey to reach, he then retires to the jungle where no man can disentangle him.

This story reminds me of the "Second Coming" preacher who uses all the understandable parts of the Bible to try to show us just when Christ is coming again and that Christ is going to come back and set up a physical kingdom at Jerusalem and rule over the Jews; and when this preacher is chased from one scripture to another till there is no more scripture to stand upon then he retires to the 39th chapter of Ezekiel and begins to talk about Gog, Ma-gog, Meshech, Tubal, and Rosh (Not to say, Mygosh!). These preachers know that some of this chapter has never been explained acceptably to any considerable number of Bible students of our day. And, regardless of what their intentions are, the ultimate result of their appeal on this subject is just simply a play to the grandstand and an appeal to ignorance.

The only acceptable explanation of this chapter is one that harmonizes with primary teachings of the Bible that all Christians except "Hardshells" accept. I may quote a few scriptures to show the primary teaching of the Bible that this "Second Coming" doctrine violates.

Second Peter 3:9. "The Lord is not willing that any should perish, but that all should come to repentance."

Rev. 22: 17. "Whosoever will, let him take of the water of life freely."

Isaiah 55:1. "Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without price."

Acts 10: 34:5. "Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is acceptable to him."

Rom. 10:12. "There is no distinction between the Jew and the Greek."

John 2:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Now, I repeat that all Christians except Hardshells accept the above quotations as primary teachings of the Bible. But those who teach that Christ is going to come back and rule over the Jews in Jerusalem in a physical kingdom cannot accept these quotations that I have given, because the two teachings are diametrically at variance. So, these Hardshells and "Second Coming" preachers must find a new explanation of Ezekiel 37, 38, and 39.

If we find any kind of an interpretation of any part of the Bible that is at variance with the teachings of some other parts of the Bible that are so simple and plain

that everybody can understand them, we should seek a different explanation for the first mentioned Scriptures.

And since the explanation of these chapters found in Ezekiel, as given by these "Second Coming" preachers, is so much at variance with other accepted teachings of the Bible then their explanation must be changed. The Christian's God cannot possibly look two ways. The great curse of the world used to be, and to some extent is yet, that there is a separate god for this thing and for that thing and for the other thing; but the Christians claim to have a universal God who is no respecter of persons. So mote it be!

Now, let us look again at those chapters in Ezekiel. Let us note some things that the "Second Coming" preacher does not say much about. First; the northern ten tribes called Israel had been carried away and lost to history a long time before this prophecy was given. Second; this prophecy was given to the two tribes that were left in Judea who were both Israelites and Jews. Third; this prophecy was given to these Jews just a short while before they were carried away into captivity in 586 B. C. to remain about seventy years, when a good many of them returned and rebuilt the walls of the city of Jerusalem; but many of them remained in Babylon by choice. Fourth; these three chapters contain prophecy that is continuous. Fifth; the last part of chapter 39, as well as other related prophecies, tell about the return of these Jews to Jerusalem that took place about seventy years after they were carried away into captivity. Sixth; it is not within the bounds of reason to say that Jehovah would have his prophet in the first part of that message to tell those Jews what was going to take place about the year 1935, A. D., and, without a break in the message, to tell them what was going to take place about the year 516 B. C., in the last part of the message. So, why not, without doing violence to any part of the teachings of the Bible, say that the first part of the 39th chapter told about what did actually take place a short while before the Jews were taken away in 586 B. C.? There was almost constant warfare in the Old World at that time, and nations and dynasties were often changing. Nevertheless, this may be contrary to the teachings of the "Second Coming" preachers that the conditions of the world are getting worse all the time.

There is a history of peoples called Gog and Ma-gog who lived a long time ago. This history is not very full. Some have considered Ma-gog as the father of the Scythians and Tartars. The Goths were derived from Gog and Ma-gog, and the Caucasus is believed to have derived its name from Gog Chasan, meaning fortress of Gog. Who can say that the prophecy in the 39th chapter of Ezekiel was not fulfilled during those centuries after the prophecies ceased and before the coming of Christ—in the latter days of the Judean Israelites? There were numerous wars in those days,

and one historian says that all the peoples that lived north of the Caucasus Mts. were referred to as Ma-gogs. Why go to obscurity to prove a contention that is directly opposed to well-known and thoroughly accepted Bible teachings?

There are fragments of history that teach that Sennacherib, King of Assyria, came into Judea about the time of our discussions, defeated the Jews, and then pushed on towards Egypt to capture that country also because it was an ally of the Jews. But, before his army got to Egypt, a mysterious epidemic destroyed 185,000 of his army, and he had to lead the rest of his army back to his own country.

This incident may explain why it took the Jews so long to bury the dead and to burn the remaining instruments of war.

Now, very seriously, I call upon you "Second Coming" preachers (And I am speaking not only to L. D. Posey of Jena, La.; for I have heard one of you preach the same stuff that he preaches about this Gog and Ma-gog, since Brother Posey's article was published in the Baptist Record of July 12, 1934.) to take your Bibles and sit and read carefully all of that chapter 39 in Ezekiel. You will notice that it was written a short while before the Jews were taken into captivity in 586, B. C. You will notice that it shows that Jehovah is to lead Gog from the north country upon the mountains of Israel. You will note that these hords are to be smitten and fall upon the mountains of Israel and upon the open field. You will note that they that dwell in the cities of Israel shall go forth and make fires of the weapons of their enemies for seven years, and shall plunder and rob those that plundered and robbed them. You will note that Gog was to have a burial place in Israel, and that it would take seven months to bury the dead. You will note that the fowls are still there to eat the dead bodies. You will note that this 39th chapter of Ezekiel seems to be an unbroken story and that the last part of the chapter, in harmony with Jeremiah 33, Zechariah 8, etc., is telling about the captivity and return of the Jews from about 586, B. C., to about 516, B. C.

Then turn and read about the Gog and Ma-gog that are told about in the twentieth chapter of Revelations. You will note that this prophecy was made about 96 years A. D. Some are teaching that this is to be fulfilled about 1935, A. D. By noting carefully, you will note that John was talking about spiritual Israel. (See Gal. 4:26). You will note that Satan is to lead Gog and Ma-gog spoken of here, and that they are to be as numerous as the sands of the sea, and that they went up over the breadth of the earth. You will note

that fire came down out of heaven and devoured them. You will note that the Devil who deceived them was cast into the lake of fire and brimstone.

Surely, you can see but little similarity between these two prophecies. You will not find the burning of weapons of the enemies for seven years in this last prophecy, nor the burying of the dead of Gog and Ma-gog for seven months; because the prophecy in Revelations says that fire came down from heaven and devoured them. (I note that Jeremiah 46:10 calls the country about the Euphrates river "The North Country.")

Possibly the main difference between two scriptures is that Ezekiel 39 shows that Jehovah is leading another people against his Select in Judeah to punish them for their backslidings; whereas, the chapter in Revelations shows that the Devil is leading the enemies of God's Elect against them that he may destroy them all over the earth.

Surely, brethren, the jungle to which you have fled is torn from around you. The pack is baying at your heels, and I have my old "Cotch-and-fetch-it" out in the open ground waiting for you to make another break. Your contention that Jehovah is going to do some-

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J. M. STARKE,
MONTGOMERY, ALABAMA

thing to would not is nothing Bible teach does not lieved the shells teach belong, an strife in tenets I d

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THANK

WHEREA against the Roberts bill signal victo bined effort directed by ecutive Sec assistants, aid forces, cour large num speakers, BE IT R cutive Com Campaign in First—Th cere appreci Chairman, son, Executi assistant, Mr. office staff, able work d splendid w were handle sis of the b and the cor ports to all tive Commit

Second—T this means trict organiz ations and cheerful, cap and workers, who gave of serve.

Third—Th gratitude to their money-

thing to favor the Jews that he would not be willing to do for me is nothing short of fatalism. The Bible teaches predestination, but it does not teach fatalism. If I believed the doctrine that the Hardshells teach, I would go where I belong, and not stay and stir up strife in a denomination whose tenets I do not believe.

I have been asked in these discussions several times if God has lied. No, God has not lied; but I have known of men who place the wrong construction upon the meaning of parts of God's Word. Furthermore, Brother Posey puts a wrong construction upon some of my writings, even if he does not directly mistate something that I wrote. My statements are there in writing and my name is signed to them. Those who are interested may read them.

Now, lest some new comer may wonder what all this is about, I would like to say that there are those in the Missionary Baptist Church that teach that the Bible teaches the condition of the world will grow worse and worse till Christ comes again.

They claim that they can make calculations from Bible teachings and tell within a very short while of when this second coming of Christ will be.

They claim that the Bible teaches that Christ will soon come and set up a physical kingdom at Jerusalem and rule over the Jews exclusively.

All these claims I deny.

Fraternally,

Dr. W. R. HUNT M. D.
Tupelo, Miss.

—BR—

RESOLUTION I. THANK GOD AND TAKE COURAGE

—O—

WHEREAS, the recent campaign against the approval of the May-Roberts bill culminated in a most signal victory through the combined efforts of many organizations directed by the Chairman and Executive Secretary and his office assistants, aided by the district field forces, county committees, and a large number of able volunteer speakers,

BE IT RESOLVED by the Executive Committee of the Citizens Campaign in session,

First—That we extend our sincere appreciation to Dr. J. E. Byrd, Chairman, Hon. Nate S. Williamson, Executive Secretary, his assistant, Mr. Weir, and the capable office staff, for the very remarkable work done in eight weeks; the splendid way in which finances were handled; the thorough analysis of the bill given to the public; and the comprehensive weekly reports to all members of the Executive Committee.

Second—That we express through this means our thanks to the district organizers, the county organizations and that large group of cheerful, capable volunteer speakers and workers, both men and women, who gave of their time without reserve.

Third—That we make known our gratitude to those who contributed their money—those who gave small

amounts as well as those who gave large amounts—whereby the campaign was made possible.

Fourth—That we thank especially the press of the State whose news columns were open to our articles and who gave editorial support to the campaign.

By order of the Executive Committee,

Mrs. W. Q. Sharp, Chairman,
J. B. Hutton,
Bryan Simmons,

Special Resolutions Committee.

—BR—

RESOLUTION II.

—O—

WHEREAS, the County of Jefferson Davis voted to make the manufacture and sale of beer illegal within its boundaries,

BE IT RESOLVED that we express our appreciation of this courageous step; that we record our opposition to the sale of beer and all other alcoholic beverages both in counties and throughout the State; and urge all county organizations and friends of prohibition to see that men are elected to the next legislature who will re-enact the excellent prohibition laws which are found in Hemingway's Code, supplemented by such further legislation as would give effect to the provisions approved by the Executive Committee on July 13.

By order of the Executive Committee,

Mrs. W. Q. Sharp, Chairman,
J. B. Hutton,
Bryan Simmons,

Special Resolutions Committee.

—BR—

MAGEE AND MIZE

—O—

Bro. L. W. Ferrell had made good preparations for the meeting in his church at Magee. Bro. Ferrell is one of the most enthusiastic, energetic, evangelistic and unselfish pastors in the State. Bro. W. A. Green of Waynesboro did the preaching in his unique and inimitable way. He made much of the Word of God, and greatly stressed the fact of sin and the need of repentance. We had a good attendance and a fine spirit throughout the meeting which lasted eight days. This was the third meeting in which the writer has assisted with the singing in this fine church. Bro. Ferrell has done a very remarkable work here.

At Mize Bro. B. W. Walker of Hollandale did the preaching. He is a great preacher. The Holy Spirit greatly magnified the Lord Jesus and His work of Redemption through Bro. Walker's messages. We had a veritable feast of spiritual things here. 19 were added to the church. Bro. Ferrell is the pastor of this church preaching here two Sunday afternoons each month. He has done splendid work here too. The writer led the singing.

Joe Canzoneri.

—BR—

HOLLANDALE
W. A. Sullivan

—O—

Pastor B. W. Walker arranged a three days program conducted entirely by the young people of Hollandale Baptist Church and the young people of Deer Creek Association. The meeting of the young people—of whom there were about 100 in

attendance—was called a "Victorious Life Conference". Jesus Christ was the theme. The sessions began July 9, at 9:30 A. M., continued through the afternoons, and until nine o'clock in the evenings for three days. All in attendance were served refreshments twice each day (noon and evening) by the Woman's Missionary Society of the church. Some of us thought that several of the services conducted by the young people seemed on a higher plane of deep spirituality than any meetings we have attended for several years. It was the writer's privilege to deliver two inspirational addresses each day. Miss Pearl Caldwell, who recently came home on furlough from China, delivered a great message on Tuesday evening.

The Victorious Life Conference by the young people was followed by a "revival meeting" with the church. The writer preached twice each day, besides leading a large number in the study of Galatians in the afternoons. The meetings closed Friday, July 20. There were several additions to the church. God blessed us with His presence. It was good to be there.

—BR—

SOUTHWESTERN

—O—

The Southwestern Seminary opens its next session September 10. Prospects are fine for a full opening. I am urging ministerial, missionary, gospel singing and religious education workers who have their faces turned toward the Southwestern to trust God, get all the money you can to start with, cultivate a spirit of sacrifice and economy, and come to us. We will do our best for you. Every student coming ought to have at least \$100.00 or more when they get here. Write to me for information. Rustle all you can, sacrifice all you can, and do your best to come. August has been set apart as Southwestern Seminary month. I am urging the pastors and other leaders in our denominational forces in the South, in their pulpit and otherwise in their contacts with their people to talk about, boost, pray for, and get the people to pray for and love the Southwestern Seminary as one of our three south-wide theological institutions. We love the Baptists and their causes, their doctrines, their institutions. We are doing our best to train the right sort of leaders in many fields for you.

If there are volunteer contributions made during August to the Southwestern Seminary, it will be very greatly appreciated. We are making a brace frontal fight to go on, pay our debts, train the right sort of leaders for the churches. We crave the prayers and love and co-operation and the financial support of the people called Baptists.

Write to the address below for information and talk to God about us and help us to live.

Write for catalogue and further information to

L. R. SCARBOROUGH, President,
Seminary Hill, Texas.

—BR—

CALHOUN CITY AND DERMA

—O—

Bro. R. B. Patterson, the fine pastor, and the writer worked together in an eight day meeting with the Calhoun City church. The pastor preached during the meeting except in the last five morning services. The writer led the singing and brought the messages at the morning hour of the last five days of the meeting. While there were not many additions to the church, we feel that many of the Christians were much benefitted and revived. Bro. Patterson is a preacher of fine ability. He is highly esteemed and loved by his church and the people of Calhoun City. His good wife is a real helper at home and in the church.

The writer greatly enjoyed five days of work and fellowship with Bro. Roy M. Lewis and the Derma saints. Bro. Lewis, the pastor did the preaching in the eight days meeting. He is an able preacher and the church has been greatly blest in his 3 years ministry with them. As the writer had to leave, because of previous engagements, two days before the meeting closed we cannot say what the final results of the meeting. Mrs. Lewis is doing a splendid work with the young people. Both the pastor and his wife are much loved by the people.

Joe Canzoneri.

—BR—

Rev. R. A. Thornton, 333 McKee Street, Jackson, Miss., is a member of Calvary Church, Jackson, and offers his services to churches for revival meetings in August. After that he is open for a pastorate.

—BR—

"What is your new brother's name?"

Little Jane. "I don't know yet. We can't understand a word he says."—Ex.

—BR—

"I want to know," said the grim-faced woman, "how much money my husband drew out of the bank last week." "I cannot give you that information, madam," answered the man in the cage. "You're the paying teller, aren't you?" "Yes, but I'm not the telling payer."—Ex.

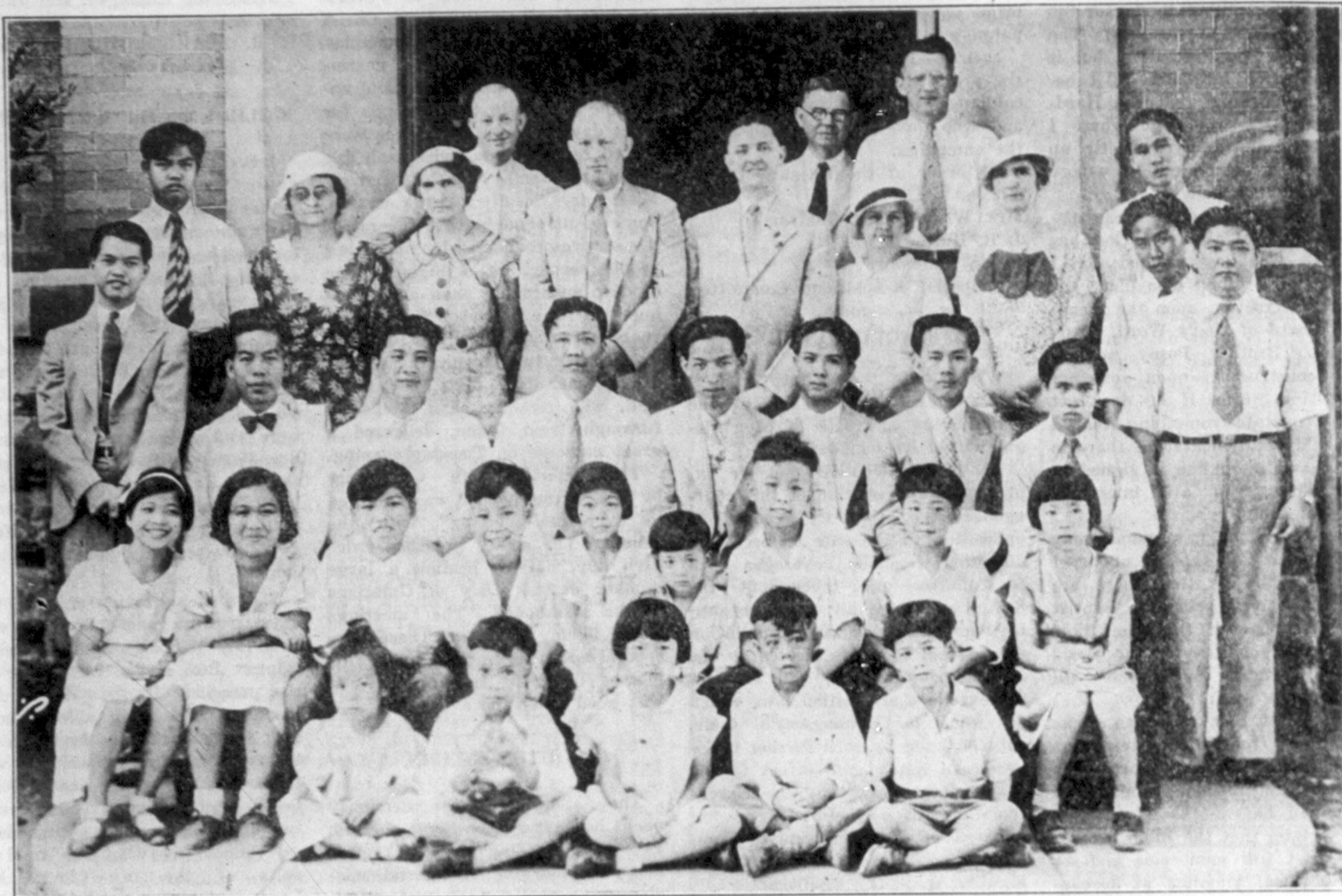
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JOHN JETER HURT, President.



CHINESE SUNDAY SCHOOL A SUCCESS
Operated 5 Weeks Under Auspices of First Baptist Church—Much Interest Shown and Good Prospects For Large Sunday School and Church

By Joe H. Ting

The above is a picture of the Chinese Sunday school of the First Baptist Church, Greenville, Miss. In addition to the Chinese who are being taught, there is the smiling superintendent of the Greenville church Sunday school with his helpers in the Chinese Sunday school. They meet every Sunday at 2:00 P. M. in the annex of the First Church. After the lesson has been taught the Greenville pastor, Dr. McMurry, preaches to them for fifteen minutes. This Sunday school has been organized through the untiring efforts of John D. Davis and his helpers. They have demonstrated what can be done with foreigners in our midst. Already these Chinese are sending regular contributions to the State Board office for the Cooperative Program. It is an inspiration to see this Sunday school in action. We are giving an article which appeared in a Greenville daily and written by one of the young men of the school. It is as follows:

It gives me great pleasure to say that our Sunday school and church to which we have been looking forward for a long time, at last, has been established under the direction of Dr. William McMurry and Mr. J. D. Davis. There are 26 members of this Sunday school, Men Bible Class, Junior Class and Children Class.

We shall pull it through provided we are able to keep the spirit of enthusiasm with which we as promoters and supporters of the Sunday school have been cooperating during our recent campaign for membership.

I must emphasize with fact that our Sunday school will assuredly have a very successful career inasmuch as we have made a right start. If we will with success to follow Dr. McMurry's leadership it will not be long until everyone of us can make that future a glorious one.

Religion and discipline go hand in hand. Religion is the relationship which man fixes between himself and his God. The Christian religion, with its teaching of personal responsibility to God, gives strength to honesty and morality. If we are to prosper in this land, we must know the teachings of the religion which is in touch with the conditions of today.

For years our people have followed the teachings of the good Saint, Confucius. That religion has meant much to us through its guides to our fathers. Religion is essential to the safety of all people. Our people are better people because Confucius lived and left us his godly teachings.

But today, we except Christianity. We believe in the divinity of Jesus Christ. Though we love and cherish the name Confucius, we see that the Christian religion is the faith that will keep us safe and fulfil our moral and spiritual needs. We are converted to His divinity and teachings, and take refuge in His promises.

Through this Sunday school we will learn those teachings which applied in life, will bring peace between man and man, between state and state, and between all races and all people.

Through this Sunday school we will learn those teachings which applied in life, will bring peace between man and man, between state and state, and between all races and all people.

MEETINGS IN S. MISS.

We have just closed a few meetings and are in for a few more in the next few weeks.

Finish at Holly Springs in Marion County with Brother McGill, the pastor. He is a fine man and preacher, quite able in the pulpit and a man out of it. It was a pleasure to be with him a few days in a great meeting. The last night I preached in the Holiness church at Morgantown to a very large crowd and had the two preachers in the audience, the pastor, Brother Steward and Brother Walker, who was a Baptist minister and of Miss. College and they say a real good man, and is now a preacher in that church. I preached unto them Jesus.

Then for a week I was at Mesa

near here with Brother Van Walker who has been pastor for many years and he is greatly loved and honored. Great crowds came each day and night and 13 joined the church, 10 for baptism.

We closed last night the meeting at New Zion, also near here. The largest crowds that I have seen in a long time each day and night. On Monday at 11 the crowd was so large that I asked the pastor, Brother Bryant, to have them counted and there were 349 and at night the house though very large, was full and almost as many on the outside and all orderly. Yesterday morning the pastor baptized 39 and in all 47. Brother Bryant is one of our best preachers and had the church well organized and under way when the meeting began.

Brother Curry, a Scotchman, converted on the high seas and from the B. B. I. was with us and did good work.

Truly,
W. R. Cooper.

—BR—

Husband: "You accuse me of reckless extravagance. When did I ever make a useless purchase?"

Wife: "Why, there's that fire extinguisher you bought a year ago. We've never used it once!"

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